

Sybil's Travels:  
Women's Travel Writing

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Introduction

Women have made great strides toward equality in our society, and although it's an upward battle, countless women have dedicated their work, their passions, and their lives to better our world, free of oppression. One of those ways in which women have been working towards a more equal society is the rise and normalcy of women's travel writing. Thanks to many noteworthy travel writers, "a small but impressive library of first-person narratives that combined genuine learning with the spirit of individualism" (Hamalian xii) has been created. "The following generation of women travellers-the daughters and the granddaughters of these pioneers-were impelled by essentially the same impetus, the desire for independence and for enlightenment. These were the twin forces that crystallized in the ongoing movement for equal rights. Thus, the once-lowly travel book, rather unexpectedly, became an important instrument for the emancipation of women." (Hamalian xii).

As have many other movements against oppression, women's travel literature has come a long way. In my Independent Study, I would like to dissect women's travel writing before presenting a collection of travel journals with analysis in the form of a website. In this introduction, I will attempt to understand women's travel writing through its history: how did women's travel come to be and how does that effect modern day travel literature? Is gender a primary influence in travel literature and how does

colonialism affect that? These are the questions I hope to answer throughout my Independent Study.

## Theory and Methods

In my Independent Study, I will look at women's travel writing through three specific lenses: colonialism, the influence of gender, and historiography. Through colonialism we can understand why early women travel writers traveled, what allowed them to do so and how that affected their society. The topic of gender as an influence is an interesting discussion as it looks at the separation for travel writing through gender. Whether gender is the primary influence in travel writing is what I aim to look at specifically. The historiography of travel literature, finally, is important in understanding the context of any travel literature. History changes and with that, changes occur in travel, writing, and social norms.

## Colonialism

The discussion of women's travel writing would not be complete without considering its relation to colonialism and class. One way to identify colonialism is through Edward Said's famous discourse titled *Orientalism* (1978), in which he discusses the roll of the Other as separate from that of Europeans; "a collective notion identifying 'us' Europeans as against all 'those' non-Europeans...the idea of European identity as a superior one in comparison with all the non-European people and cultures." (Said 15). The idea of alienating those who do not belong under the European umbrella or at least identifying them as lower than those of a European background is the power behind

colonialism. Said continues, “Orientalism fictionally depicts the Orient as an irrational, psychologically weak, and feminized, non-European Other, which is negatively contrasted with the rational, psychologically strong, and masculine West.” (Said 65-67). This idea creates a European construct of what is socially acceptable. Through colonialism and orientalism, the Other is defined as non-European. As the European is defined as strong, masculine, and imperialistic, the opposite of European is defined as weak, feminine, and unorganized control. Through this fictional assumption of the Other, we arrive at the stereotype created by colonialism and colonizers to not only protect their way of life but see it rise above any other way of life, leading to the assumption that European ways and lifestyle take precedence over those of non-Europeans.

Although orientalism addresses locations such as the East, the primary definition applies also to colonialism. Those who were able to explore and establish new lands did so under this role of white European supremacy. The ancestors of those explorers would inherit those practices, forming privilege, or an advantage over a particular group of people, mainly non-Europeans. It should be noted that when discussing those who fall under the European umbrella, we also include European colonies that were established and run under the same mindset. Those colonies include Australia, Canada, and America as they are English speaking countries that support a capitalist society built on the bones of the oppressed by European colonizers.

One question that arises from Said’s claim is the role of women in relation to orientalism. To follow Said’s claim, Sara Mills in *An Anthology of Women’s Travel Writing* argues that “Said’s theory becomes more questionable when the observer/writer is female: although women could and did speak with an imperialist voice, their

relationship to colonialism as a whole was more problematic than for men. British women tended to develop a very different form of national subject position within the colonial context.” (Foster and Mills 7). Many early women travel writers operated within the approval of their colonized class structure, their writings sometimes including opinions such as racist ideology and a dominant western civilization structure (Thompson 192).

Because of the dominant western civilization structure in which women operated, their travel experiences differ greatly from men’s. Colonization ultimately was a man’s game. Exploration by a woman was unheard of; therefore, travel by women to areas not colonized was considered dangerous, even if that location was in fact quite safe. Locations that were exempt from dangerous travel for women are areas like Italy, which existed in the past as an imperialist world power, meaning they were also guilty of colonization.

When women were allowed to travel more commonly and then writing of their travels, these women were not commonplace females. Travel for leisure was and still is a privilege given first to upper class people, or people with more wealth and power than those living around them. In a society that works against the oppressed, the first to branch off are those who operate both in and out of the colonized western society: upper class white women. These women operated under western colonization by adhering to the rules, getting married, having children, keeping a house, and obeying their husband. However, given their privilege, these women were also privy to travel for pleasure.

That being said, women existed in a different sphere as men in our Western colonized world. Mills notes that “Women’s sense of self, on which the Orientalist

oppositional discourse depends, was more likely to be negative than positive, as they themselves were defined according to a dualism which placed them in secondary or complementary roles.” (Foster and Mills 8). Women were taught to stay at home, their duties revolving around the home and the patriarchal system in place. When women did get the chance to travel, they did so under their patriarchal system, however their sense of self differs from that of a typical European male traveler. Different from man was the female traveler’s reason for travel, her relationship with travel, and her relationship with fellow travellers.

Reasons why women traveled were also quite close to the private sphere. The reasons behind early women travel writers usually could be found in family matters, such as traveling to meet a family member, religious reasoning, for it was not uncommon for Catholic European women to take a visit to the Vatican, or finally, within the upper class circles, travel as a way to show wealth. It must be noted that many of these women also traveled with a husband, a brother, a sister, children, or some sort of staff. However, these women operated outside of their colonized western society because they were also oppressed as women themselves, the oppression being women had little to no choice in being in the private sphere. When these privileged women began traveling and writing, travel became romanticized and then normalized.

### Gender as an Influence

As women travelers continue to explore the world, a genre of literature always expanding, an argument arises between gendered travel literatures. The ongoing question exists: are men and women’s travel literature altered because of gendered differences? As

we will see shortly in discussing the career of Jan Morris, the question isn't an ignorant one. Recognizing a world in which there are more than two genders further complicates the ongoing question. Differences between genders have existed since the beginning of recorded history. For instance, women are more likely to travel with feminine hygiene or reproductive health products. Furthermore, in our time, the acknowledgement of other genders and identities means more chances for people to have different interests. However, the question remains of whether a difference in gender has any effect on a writer's travel literature.

First, let's separate the difference between a person's interests and a person's writing style. A person's interest, as listed above, could include makeup, shopping, site seeing, people meeting, etc. Basically, anything a person may be interested in doing while traveling is an interest. Interests influence a person's writings, but do not define the travel literature.

A person's writing style can be made up of experience and talent, influenced by interests. For instance, in the case of Sybil's journals, Sybil grew up in a Catholic household and had a great appreciation for art. In school, Sybil studied sociology, theology, philosophy, and poetry. When she traveled, she visited churches, museums, religious sites and ruins in addition to hotels, restaurants, and shops. Sybil's interests influenced her travel. Because she was interested in Catholicism and art, the Vatican became one of her most visited locations, in addition to where she had her second wedding. Appreciating religion and art is not a gendered interest. People of any identity can and have been interested in religion and art. Because Sybil studied people, religion, philosophy, and poetry, these appear in her writings as her experience. She cites poets

and philosophers, storytellers and politicians of places she traveled. Her experiences too, are not different due to her gender. Furthermore, there is the case of Jan Morris.

I believe the gender question is most clearly answered by Carl Thompson in *Travel Writing*: “It is perhaps more difficult than it has ever been to identify any clear, demonstrable differences between the travel writing produced by men and that produced by women. The argument that gender is the most significant determinant of an individual’s travel and travel writing is also undermined by the career of Jan Morris” (Thompson 197). Jan Morris, unrelated to Sybil Morris, is a Welsh historian and travel writer. Born James Morris, she served in WWII and underwent a sex change in 1972. Morris wrote for the British newspaper *The Times* and has written nearly twenty travel books from all around the world from the fifties to the present day. Given that Morris has written as both a male and female respectively, she offers a new perspective on this argument. “Morris’ narrative voice...seems to be shaped most profoundly not by gender but by class and nationality, working in tandem with the author’s historical moment. Upper middle class, Anglo-Welsh, and born in the 1920s, Morris has watched British imperial power recede in the aftermath of the Second World War.” (Thompson 198).

Through Jan Morris’ career we can understand that gender alone may not have the greatest influence on travel writing. Rather, an intersection of identities, or intersectionality, proves to be the biggest influence. Intersectionality is a term coined by Kimberlé Crenshaw in her 1989 article *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*. Crenshaw used the term “to denote the various ways in which race and gender interact to shape the multiple dimensions of Black women's employment

experiences.” (Crenshaw 1244) Although Crenshaw created this term to connect the varying identities of Black women in the work force, the idea of this term, intersectionality, can be applied to many circumstances. When applied to women travel writers, intersectionality can help to determine writing inspiration as well as ability to travel. In the case of Jan Morris, the intersection of white Anglo-Saxon and middle to upper class gave her the privilege to be able to be influenced by factors other than gender. Much like Jan, Sybil also had this privilege of being able to be influenced by subjects like sociology, language, and politics due to her race and class, which also allowed her to travel more freely. Her gender did not define her travel as she and her husband experienced the same travels. What is significant is that her gender, while it is important and can lead to differences, is not a driving influence to her writings due to the privilege given to her by her race and class.

We should remember, however, that this is not the case for every place in the world. Many countries have strict customs for the women and some countries may be known to treat a traveller differently based on their race and class. With that in mind, experiences may change based on the writer’s gender, but that may not affect the writing style or what the writer chooses to write about. While gender can have an influence on travel writing, it is often *not* the greatest influence and also does not determine the validity of the travel writing. Gender can be a factor in travel writing, but it does not define it.



## Historiography

The historiography is how a topic of history is interpreted. One of the first historians to bring up the topic of historiography, Carl Becker in 1938, said historiography helps to “assess, in terms of modern standards, the value of historical works for us...historiography gives us manuals of information about histories and historians, provides us, so to speak, with a neat balance sheet of the ‘contributions’ which each historian has made to the sum total of verified historical knowledge now on hand” (Becker 20). Historiography expands our understanding of history, pushing past the question of “What happened” to ask and answer more complex questions. In short, historiography allows for us to further our knowledge and learn from the process. As more discourse on historiography has occurred, more and more historians have tackled historiography.

In 2016, Jeremy D. Popkin published *From Herodotus to H-Net: The Story of Historiography*, in which he elaborated on Becker’s original statement, updating the conversation for the twenty-first century historian. “Historiography deals with the various methods historians use in gathering data, analyzing it, and communicating it.” (Popkin 3) Historiography helps historians understand how we arrived at the question of “What happened”. Popkin goes into further detail: “historiography also refers to the history of history itself: understanding how historians of the past conceived of their projects and the methods they used” (Popkin 3). Here we ask questions such as “How do we know what happened” and “What details were left out when history was written”. In order to further grasp a topic in history, historians push themselves to find the writers of history, questioning their motives and the marginalized that didn’t make the final cut. Finally,

historiography is also used to “describe the way in which historical knowledge about and interpretations of those subjects have changed over time” (Popkin 4). For example, historical discussion on the Civil War in the early twentieth century would most likely exempt the perspective of the African American, whereas modern day Civil War discourse would be faulty if it did not include the perspective of all involved, especially that of African Americans. As we progress, historians are tasked with uncovering the marginalized of history in order to understand the bigger picture, casting aside our colonial mindset of Europeans over non-Europeans because history includes all and belongs to all, not just those under the European umbrella.

With travel journals from the past, the world travel writers live in becomes a subject of discussion itself. The travel journal of an American woman traveling in the USSR during the Cold War is more than a vacation trip or a depiction of a new place but a new female civilian view on a historical event that has already been written in history. Therefore, these unpublished travel journals operate not only as entertainment or a memorial of good times past but a new perspective on a critical event in our history.

The history of a travel journal is important because it provides a context, setting the scene for a writer to explore, discover, and depict. The history tells us when, how and where: when in time is important considering known knowledge; how explains the reason behind or ability to travel; and where let’s us know a location. How this history is interpreted is the historiography of a travel journal; for instance, interpreting a journal through a colonialism gaze would be examining a journal, echoing Said’s *Orientalism*, for elements of European hierarchy over non-Europeans within the context of the journal. However, echoing Mills, these travel journals are unique in that they contain a sense of

self, different from that of the ideal male colonialism gaze. What drives Sybil to travel, where she travels and with whom contains whispers of an English western colonizer but also that of the marginalized, or the oppressed woman who was forced to operate in the private sphere. This intersectionality of identity forms a new perspective of historical events, which I will analyze in these travel journals. Before the analysis of one single woman's travel journal, however, we must acknowledge the history of women's travel writing as a topic of history.

Women's travel writings have a history that expands over centuries. The earliest women to record their travels mostly did so out of purpose: to get somewhere, to do something, or also for religious pilgrimage. As time passed, travel became a display of wealth for the upper class until it became normalized for everyone.

### History of Women's Travel Writing

Female travel writing is thought to originate out of the nineteenth century, from upper class travelers on the Orient Express to evangelist voyagers, journaling their way through different cultures on a mission to get somewhere or do something. The stereotypes of the first women travel writers are women who "shocked her contemporaries by venturing into previously 'unexplored' territory, or who travelled chaperoned, or who put herself in dangerous or potentially life-threatening situations." (Mills 2). Although those women are genre-defining heroines who influenced generations of women, they were not the first women travel writers.

Since the beginning of time, humans have expanded our borders on Earth, stretching to push boundaries and understand secrets. In truth, women have been

traveling the world just as long as men, for similar and different reasons. Whether it is immigration, pilgrimage, war, or even nomadic lifestyles, women truly have always traveled.

Although recorded history of traveling women is extremely limited due to a lack of literacy in women over men, there are examples of pre-nineteenth century women traveling for one reason or another. Take Margery Kempe, who traveled to Rome, Spain, and Jerusalem in pursuit of religious pilgrimage in the fifteenth century, inspired by visions she thought sent by God, Jesus, Mary, and other religious figures. Her travels, which can be found today in *The Book of Margery Kempe*, recorded by scribes, is one of the earliest recordings of female travel literature. Or Catalina de Erauso, born in the later sixteenth century, a woman who escaped her convent and dressed as a man, escaped Spain, traveled to South America and eventually fought as a soldier, killed her brother in a duel, had an audience with the pope (although some scholars disagree with this claim), and returned to live out her days as a mule driver in Mexico until her death. Her autobiography, dictated by Catalina, was first published in Paris in 1829 and can be found today under the title *Lieutenant Nun: Memoir of a Basque Transvestite in the New World*. These early women travel narratives tell us how uncommon it was for women to travel and the main reasons why they traveled: mainly for work, for religious pilgrimage, or due to war or immigration. As time passed, the reasons for travel and the access women had to travel gradually expanded.

Around the middle of the 19<sup>th</sup> century, a new genre of literature was taking form. Thanks to innovation and progress, literacy was steadily rising in the 19<sup>th</sup> century and that meant women too. In England, around fifty percent of all women were literate by 1850,

with that number growing by the decade (Ourworldindata.com). Before the end of the 19<sup>th</sup> century, it was somewhat common for girls from the upper and middle classes to learn reading and writing in school in most western colonized societies. This created a new market of readers and a new group of writers.

Due to western colonization, the world offered safe places to travel for women living under the western civilization. Travel was reserved for the white upper class with the exception of missionaries. These two types of women are those who begun writing, those we owe credit to the spread of women's travel literature. To say nineteenth century women are the first female travel writers may be false; however, they are responsible for the boom of the genre, or the beginning of public interest. From then on, women's travel writings only increased in popularity.

The reasons these women traveled go farther than transportation or evangelical purposes. As the movement of women beginning to travel more started to unfold, travel became almost romanticized. "Travel offered the kind of adventure imaginable to them heretofore only in the Gothic or romantic novels of the day-encounters with the exotic, with the exciting, the renewing, the inherently self-fulfilling. The woman within could emerge, at least temporarily." (Hamalian xi). Travel became a way women could escape their male-dominated western colonized society, whether they wanted it or not. For some, travel pushed boundaries and opened minds to new ways of thinking, for others, travel taught them just what they were missing in home. Either way, travel became a tool for women to find themselves, even if they found themselves within confines of a male-dominated western colonized society.

As discussed earlier, the first women's travel literature is thanks to Margery Kempe in *The Book of Margery Kempe*; however, women's travel literature did not quite take off until the nineteenth century. By 1800, only around twenty women had published travel books (Turner 47). However, roads and transportation were improving as tourism looked to be a new market. "Between 1800 and 1830, 25 to 30 more women entered the field: some, like Maria Graham and Sydney Owenson (Lady Morgan), published several substantial works, so that the number of published travel narratives by women between 1800 and 1830 is probably over 50" (Turner 48). As time progressed, more and more women started to travel and many of Europe's upper class saw travel as fashionable. Even travel by a single woman became more acceptable, as we see in Elizabeth Strutt's *A Spinster's Tour in France, the States of Genoa* (1827) (Turner 48).

The twentieth century saw destruction and devastation like no other. With two world wars and a plethora of smaller wars, the twentieth century would be defined by violence had it not been surpassed by humanity's most important discoveries: penicillin, computers, faster transportation, and even nuclear power. Matched with discoveries to overcome the terror of war in the twentieth century is that of progress and change. The twentieth century, in our western society, saw voting rights introduced for women and people of color, the civil rights movement allowed people of color more opportunities and exposed racism in the construct of western society, and by the end of the twentieth century, even homosexuality became more commonly accepted. Despite humanity's trials, the twentieth century proved to be the most progressive century yet. This even applies to travel writing.

By 1900, the world had been discovered and communities had cultures. The world fair in Paris that year showed humanity's appreciation for other humans and their cultures through grand structures and displays, telling the world about the world, which foreshadows a future where all countries of the world can work together to create a better place to live.

With greater knowledge about the world spreading across the globe, travel allowed for anyone to experience it. For those traveling prior to the world wars, English colonization played a huge role in travel. Areas under British rule were usually seen as safer for western travelers, as were areas that adopted similar societies. Travel was more limited to upper and middle class citizens; however, women travellers were far more normalized, and therefore, female travel writing became more common.

Travel writing also intersects with war literature in the years during both world wars. Although some still traveled, far less people took a trip to experience culture during wartime. The literature of soldiers and the like traveling for war is redefined as military literature. While there are accounts of women traveling for war, these usually fall under military literature due to the constant themes of war over travel.

People who lived through the Second World War saw the fall of the British Empire as the leading world power and the rise of the United States and nuclear power. While tensions were very high post-war, travel was slowly reintegrated into citizen lifestyle. Many territories gained independence following the world wars, meaning travel too would change.

As the twentieth century progressed, travel picked up and so did travel literature. Guidebooks became the norm for travelers and, following the invention of the portable

camera, documenting one's travels became easier than ever. By the end of the twentieth century, women from all walks of life traveled and the recording of those travels was entirely normal.

Around 1980, women's travel literature had gathered such a history that the first anthologies of early women's travel writing prompted by "literary-critical and theoretical work on this topic by Sara Mills, Mary Louise Pratt, Maria Frawley, Elizabeth Bohls, Susan Morgan, and others" (Thompson 1) were published. These studies helped to further how we can understand women's travel writing.

Today, women travel every day and to almost every corner of the world. Women travel to many different places and for reasons, some of which, like immigration, pilgrimage, and war, are reasons women have been traveling for centuries. Some women have traveled for work, such as transportation or goods importation, and today, many professions require traveling no matter the gender. Although there are some areas that are difficult to reach or unsafe for some, traveling has become normalized in today's culture, which also means travel literature has become extremely common. Travel guides and journals have existed for a while; however, with the rise of the Internet, travel blogs have also become common, requiring no previous training or specific knowledge to own and operate.

Travel blogs have become, in a way, the new travel journal. Instead of a handwritten travel journal, today we see travel recorded most commonly on the Internet. Travel blogs are a website formatted as a virtual journal. Instead of writing an excerpt in a paper journal, the author types their journey through multiple posts, adding content



such as photos and video as they please. The end result is an appealing display of travel evolved from the travel journal.

Travel blogs are just scraping the surface. Along with the use of the Internet in everyday situations, the twenty first century brought social media to the mainstream. Today, travel photos, videos, journals, or even a single sentence can be taken or written and shared with the world in minutes. While the travel guide and travel journal are still common, it has become more and more common to see travelers recording their experiences via social media. This trend, however, is somewhat different from travel journals, although the use of social media to record travel is an evolved form of the travel journal. These social media travel posts often are a photo or video, a short sentence or phrase, or maybe even a combination of the two. While they are a way of depicting travel, they stray from the journal by shortening the experience. With social media posts on travel, we often times lose the context or historical background along with important details that shape a traveler's experience. Although this trend of travel recorded through social media has helped to normalize travel for all, it does less for the continuation of the travel genre, the umbrella in which travel journals fall.

Despite the role of social media, the Internet has proven to be a genius invention that has propelled our society towards greater knowledge. With the Internet, an experience written by a travel author can be recorded and shared with the world quickly and easily. This is precisely why I have chosen a website format to display my Independent Study. With my website, I will present my primary sources in addition to my analysis in a way that will be available to everyone everywhere. Not only will my website be easily accessible but visually appealing for the viewer. I will accomplish this task by

using the knowledge gained working as a web editor for The College of Wooster. Furthermore, using the format of a website for my Independent Study will not only look better, but also fit into the evolution of travel writing as it shifts onto the web.

## Who is Sybil?

Sybil Ory was born in 1921 in the small town of Garyville, Louisiana, about twenty miles up the river from New Orleans. She was the youngest and only girl out of three children born to a dentist. Growing up, Sybil attended school centered on a Catholic education and majored in Sociology at St. Mary's Dominican College. In 1938, Sybil was awarded the honor of Queen of her class, a title very similar to prom queen. The tradition was closely linked with the celebrated occasion of Mardi Gras. Sybil met her first husband, Lawrence Uter, and together they had five children. In 1970, her husband, a then distinguished Baton Rouge city judge, died of pancreatic cancer, and Sybil remarried in 1972, this time to a Baton Rouge Pediatrician, Cliff Morris.

Sybil and Cliff's relationship became a new life stage for Sybil. The couple traveled extensively between the 1972-2002 period, and Sybil recorded their travels in her journals. Each journal is relatively short, ranging from five to fifty pages, and contain descriptions of their travel, from food and sight seeing to general experiences.

Her travels are expansive, from Russia to China, Mexico to Scandinavia, South Africa to India, and the list goes on. Over all her travels, however, it was Italy that she continued to visit time and time again, and for good reason. In 1972, Sybil and Cliff married inside the Vatican at the foot of the tomb of St. Peter. Rome was also her last trip in 2003, a year after Cliff passed away.

For Sybil's generation, women's travel was not unheard of, and with women's literacy up, many women traveled and wrote of their experiences through journals. Sybil is not an abnormal case; however, her journals stand out if not for her perspective on those around her then for the unusual circumstances that set her experiences apart. While traveling, Sybil experienced a different, wild incident in almost every location she visited: in former Yugoslavia, she shared a hotel with Margaret Thatcher; in India, the future Prime Minister was her pilot; in Romania she witnessed their first free election; in the Yucatan, Sybil met Wiccans on a quest to measure the Mayan pyramids to compare them to Stonehenge and the Egyptian pyramids, and so on. Every journey was a different unique experience. Sybil traveled through world history of the later twentieth century, unnoticed by major players and events. In 2010, Sybil Marie Ory Uter Morris passed away surrounded by family at 88 years old.

## Love and Kindness

If there was ever a select lesson that passed down through my family, it was the importance of love and kindness. Through my great grandmother, I learned the effect kindness has on people, and I strive to embody that lesson in hopes others will feel the same as she made me feel. Love, however, is a wonderful thing that can be expressed in wonderful ways. My great grandmother had a deep love for her faith and for art. She saw beauty everywhere, especially in different cultures. Sybil traveled extensively and sometimes to places where political climates were tense, yet she always kept the same neutral mindset: "My husband and I visited South Africa in the same spirit that we had visited Russia. Appreciation of the beauty of a country – its history, its culture, its

civilization – should not label one politically.” In this same spirit of appreciation of the beauty the world contains, I consider her work itself a reflection of that beauty. Her collection of travel journals also contributes to the ever growing, ever evolving genre of women’s travel literature.

In addition to analyzing her journals under the effect of colonialism and the history surrounding each journal, I will be looking at what specifically influenced Sybil as a travel writer. As discussed earlier, due to her privilege from being a white middle-to-upper-class American, similarly to Jan Morris, Sybil was influenced primarily not by her gender but by her interests her privilege allowed her to pursue. Her biggest influences can be reflected in the lessons she taught all of love and kindness. Within the category of love, her faith and art remain the biggest influences. Sybil was always a strong believer in Catholicism, bringing her children up through the church and staying true to church teachings. While traveling, Sybil visits churches and chapels in nearly every trip she takes. Linking with her faith was her love of art. To Sybil, art was a hobby and a passion. Sybil brought her children up to love and admire art similarly to faith. Sybil visits museums and writes about specific artwork in almost every journal she writes.

Kindness to Sybil is a reflection of the teachings she lived by. Charity, peace, and respect are virtues Sybil held dear, which are reflected in the way she treated people, both in real life and in her writings. Her influence of kindness translates into her travels more specifically in the destinations she chose, for example the first hospital of Mother Theresa or the home of Nelson Mandela.

Through these primary life teachings of love and kindness, I plan to analyze her journals not only to look for elements of colonialism or important events in history but to

find her basic influences: love represented through her dedication to faith and her admiration of artwork and kindness shown through her actions and destinations.

## Conclusion

Throughout this introduction, I have looked at the history of women's travel writing through the gaze of colonialism and gender as an influence. The effect of colonialism shows that what we perceive as early women travel writings come from a place of privilege in a western English colonized world. Although the result aided in the normalcy of travel for women, early women writers did not always operate with that intention. Furthermore, the object of gender as an influence is discovered to be important. In most cases gender is not the primary influence of travel writing, rather, race, class, and personal interests such as faith or studies play more of an influence than gender.

Going forward, I will use these lenses of colonialism and gender to analyze the travel journals of Sybil Morris. I will also consider the history behind her journals, as the history will help to understand specific visits and views on surroundings. Analyzing these journals will show the effect of colonialism on late twentieth century travel journals. These journals will also show that, while gender is important, it is not a driving influence. All of this analysis, with the complete scans of the journals along with pictures and videos, will be put on display in the form of a user friendly website for all to see.