

Self-Evaluation



Name: John Doe
Self-Evaluation

Please evaluate yourself by circling the most appropriate response.

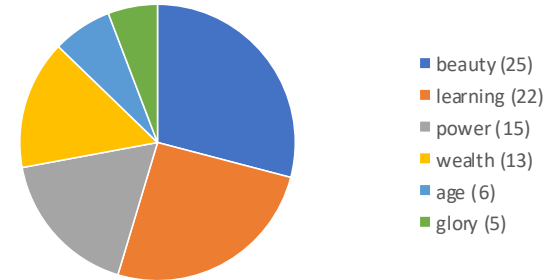
- How often did you attend lectures?
0% 10% 20% 30% 40% 50% 60% 70% 80% 90% 100% **100%**
- How often did you contribute to in-class discussions?
0% 10% 20% 30% 40% 50% **70%** 60% 50%
- How often did you contribute to the classroom conversation?
0% 10% 20% 30% 40% 50% 60% **50%** 40% 30%
- Did you inform Dr May of your absence ahead of time, with a valid and/or documented reason?
No Sometimes **Yes** Not applicable
- Did you give your undivided attention to Dr May throughout the Lectures (other than testing, etc.)?
No Sometimes Most of the time **Yes**
- Did you attend any extracurricular events advertised by Dr May (e.g., OSC events, English Departmental readings, etc.)?
Yes No
- What Class Participation mark do you think you deserve?
0 1 2 3 4 5 6 7 8 9 10 11 **6** 12
- If you wish to draw Dr May's attention to any special or extenuating circumstances, please use the reverse side of this page.

Instructions

- The Course Syllabus outlines how Dr May evaluates Class Participation (under “Course Regulations”).
- Please reread this information, and then evaluate yourself by answering the questions on the handout (circle the most applicable response).
- Dr May will take your self-evaluation into consideration when he assesses your Class Participation mark.

Attendance Question

Which of Johnson's critiques in *The Vanity of Human Wishes* resonates with you the most?



Group Discussion

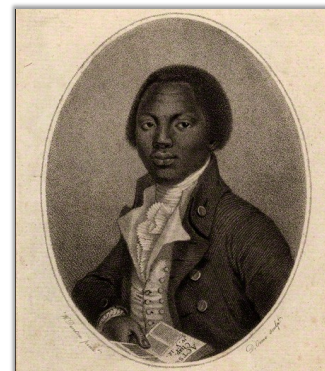


- Life in Africa:** “I believe it is difficult ... do not aspire to praise” (1083).
- Abduction and Captivity:** “From the time I left ... a brutal and unrelenting overseer” (1088-89).
- “Savagery” of the Other:** “In a little time after really thought they were spirits” (1090-91).
- A Free Man:** “When we had unladen the ... going to the Register Office” (1096-97).
- Precarity of Freedom:** “During our stay at this ... any violence of that kind” (1099-100).

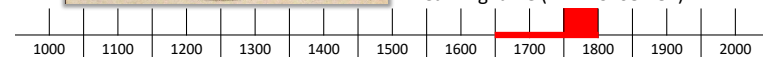
Instructions

- Divide into groups of 3.
- Collect a Discussion Question sheet from Dr May.
- Write your full names (first and last) on the Discussion Question sheet.
- Discuss and take informal notes on the Discussion Question.
- Select one person to summarize your discussion to the class.
- We will reconvene in 10 minutes.

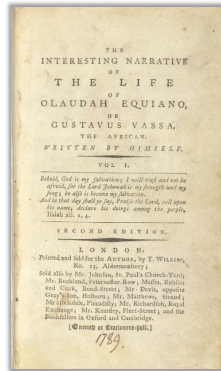
Oludah Equiano (1745-1797)



- born and raised in an Igbo village in present-day Nigeria; captured and enslaved by African raiders
- worked as a cabin boy in the British Navy as Gustavus Vassa, receiving a basic education
- sold to a Quaker merchant in the West Indies who allowed him to buy his freedom in 1766
- travelled the world, became involved in the abolitionist movement, published his *Life*, earning fame (NAEL C1081-82)



The Interesting Narrative of the Life of Olaudah Equiano (1789)



- autobiography of Equiano, his descent into slavery and rise to freedom
- recent research has raised doubts about the accuracy of some parts of the narrative
- publication represented an important contribution to the abolitionist movement
- exemplifies various genres, such as captivity (or slave) narrative, spiritual autobiography, travel memoir, abolitionist tract, among others (NAEL C1081-82)

The Interesting Narrative of the Life of Olaudah Equiano (1789)

1. Equiano's childhood in Africa, his upbringing and customs
2. his capture and enslavement with his sister
3. he sails through the Middle Passage
4. his life in the New World adapting to English customs
5. he witnesses the many cruelties of the slave trade
6. he recounts more experiences as an enslaved person
7. he finally buys his freedom with money he has saved
8. he begins his new life as a free man
9. he travels around the world and returns to England
10. he reflects on his conversion to Christianity
11. he advocates for an abolition of the trade in enslaved people
12. he articulates a final call for justice for people like himself

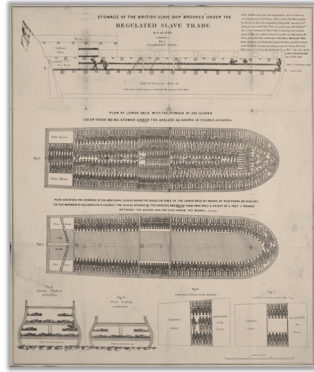
life writing terminology

- **life writing:** a modern term for the general realm of non-fiction writing about the lives, experiences, and memories of individual people (or small groups of people) (Baldick 200-01)
- **autobiography:** a narrative account of an extended period of some person's life, written by that person; more subjective, less conclusive than biography (30-32)
- **biography:** a narrative history of the life of some notable person from birth to death; more objective than autobiography (40-41)
 - **authorized:** written with cooperation of subject (or estate)
 - **unauthorized:** written without cooperation of subject (or estate)
- **memoir:** a narrative recollection of the writer's earlier experiences, usually focusing on unusual people, places, events from part of the subject's life rather than development of the subject's overall life (218)

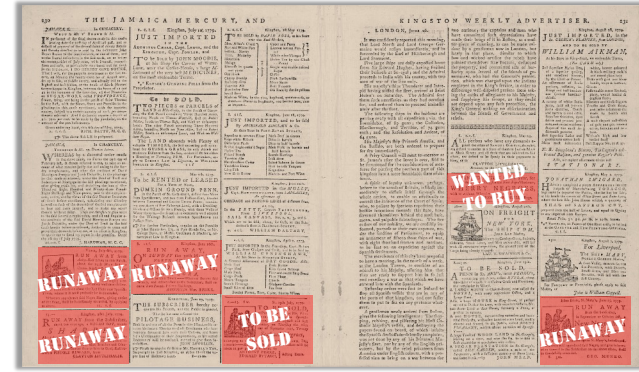
Britain and Transatlantic Slavery

- slavery became a mass enterprise in Britain with the founding of the Company of Royal Adventurers Trading into Africa (1660), later the Royal African Company (1672), a royal monopoly
- ships in British ports traded manufactured goods (liquor, textiles, weapons, etc.) to elites in sub-Saharan Africa in exchange for enslaved Africans, usually captured in wars fomented by Europeans themselves
- enslavers transported enslaved Africans through the Middle Passage in unclean, overcrowded ships; 15% did not survive the journey
- between 1750 and abolition in 1807, British enslavers took more than 3 million enslaved Africans to the Caribbean and mainland North America
- the question of slavery and the need for abolition was a hotly debated topic throughout the Restoration and 18thC period (NAEL C926-30)

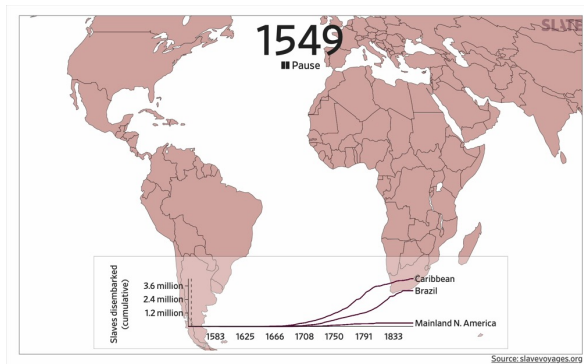
Britain and Transatlantic Slavery



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