

PHI 332: PHILOSOPHY OF HEALTH, 4 CR.
 SPRING 2020
 MONDAYS AND WEDNESDAYS 10:00 AM – 11:50 AM
 NOTRE DAME HALL

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INSTRUCTOR INFORMATION

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COURSE DESCRIPTION

The philosopher Aristotle remarks that health can be spoken about in many ways: everything which is healthy is related to health, whether as preserving health, producing health, as a symptom of health, or capable of health. But what exactly is health? How do we know what is healthy or not? This course will investigate the nature of what human beings deem health and illness. We will focus on different conceptions of physical, mental,

and spiritual health and illness across different cultures and traditions, including Ancient Greek, Hopi, European, and Ayurvedic. In so doing, we will discuss relationships between individuals and communities in establishing health and illness. We will analyze social determinants of health, social justice, and distribution of healthcare goods. Furthermore, we will consider relationships between human and non-human animal health and well-being. Drawing on existentialism and phenomenology, we will examine first-person narratives of illness and disability, especially in light of the “good life.” Is illness necessarily bad? Can there be well-being during illness or disability? Finally, students will research and present projects articulating their own conceptions of health and well-being

LEARNING GOALS AND OBJECTIVES

We will build on the following primary learning goals and objectives throughout the term. At the end of the course, students, you will be able to:

- identify and pose thoughtful questions of several philosophical theories of health,
- compare and distinguish substantively among at least two theories,
- analyze contemporary issues through the lens of a particular philosophical theory,
- facilitate course discussion and demonstrate nuanced understanding of course material,
- articulate and argue well for your own position in class and in written assignments,
- cultivate the intellectual virtues of epistemic humility, intellectual curiosity, and open-mindedness

TEXTBOOK AND MATERIALS

1. Carel, Havi. *Illness: Cry of the Flesh*. New York: Routledge, 2013. ISBN: 9781844657537 (also available as e-book)
2. Taylor, Sunaura. *Beasts of Burden: Animal and Disability Liberation*. New York: The New Press, 2017. ISBN 9781620971284 (also available as e-book)

Other texts will be posted on Canvas. You must bring the assigned text with you each class period in a format with which you can actively read.

MOUNT MARY UNIVERSITY MISSION

Mount Mary University, an urban Catholic university for women sponsored by the School Sisters of Notre Dame, provides an environment for the development of the whole person. The University encourages leadership, integrity, and a deep sense of social justice arising from a sensitivity to moral values and Christian principles.

Mount Mary commits itself to excellence in teaching and learning with an emphasis on thinking critically and creatively. The baccalaureate curriculum integrates the liberal arts with career preparation for women of diverse ages and personal circumstances; the programs at the graduate level provide opportunities for both men and women to enhance their professional excellence.

MOUNT MARY UNIVERSITY VISION STATEMENT

Mount Mary University is recognized as a diverse learning community that works in partnership with local, national and global organizations to educate women to transform the world.

DIVERSITY AND ACCESSIBILITY STATEMENT

Mount Mary University and the Department of Philosophy are committed to an educational environment that affirms the uniqueness, diversity, and integrity of all students. Similarly, the well-being and success of each student in this course are important to me. I will do my best to ensure that students from all backgrounds and perspectives will be served equitably. The diversity that students bring to this class will be viewed as a resource, strength, and benefit. It is my intent to present materials and activities that are respectful and inclusive of the many identities of students in terms of gender, sexual orientation, disability, age, socioeconomic status, ethnicity, race, culture, perspective, and other background characteristics. Thus, I encourage students registered in the course to discuss their learning styles and comprehension requirements with me.

Mount Mary University complies with Section 504 of the Rehabilitation Act of 1973 which stipulates that the University will make reasonable accommodations for persons with documented disabilities. If you have a disability that may have some impact on your work in this class and for which you may require accommodations; please see me or

- Sara Sharpe, Student Success Center, Haggerty Library, Room 124.
- Phone: 414-930-3368
- Fax: 414-930-3700
- Email: sharpes@mtmary.edu

Please meet with me by **January 28th** so we can work together to make optimal arrangements. Please bring your letter of accommodation to our meeting. All information will be held in the strictest of confidence.

BASIC NEEDS STATEMENT

Doing philosophy is challenging, and can be especially challenging if we have difficulty meeting basic needs, too. Any student who faces challenges securing their food, transportation, or housing and believes this may affect their performance in the course is urged to contact Sarah Olejniczak, Dean of Student Affairs for support. Furthermore, please notify the professor if you are comfortable in doing so. This will enable her to provide any resources that she may possess.

ASSIGNMENTS AND ASSESSMENT

So that we can have a successful classroom community, we should strive to meet the following expectations: In addition to formal assignments listed below, there are a few other requirements:

- ***Come to every class.***
 - Attendance is mandatory. Our community is better when everyone is present. There may be legitimate reasons to miss class, especially for ongoing physical and mental health concerns, but excessive absences will affect the final grade. If you have concerns about being able to attend, please contact me so we can work out arrangements.
- ***Come to class on time.***
 - Late arrivals are disruptive and jeopardize your own ability to follow the class. Three late arrivals count as an absence.
- ***Come prepared.***
 - Before class, read the text carefully and make note of any questions or ideas. Have your textbook, notes, and something to write with ready at the start of class. I will do my best to help you understand the material, but you must make a good faith effort to do the work.
- ***Be respectful.***
 - Being respectful means listening attentively and making a good effort to engage with your classmates and me. Please wait for opportunities for group work instead of having side conversations. There is no excuse for rude, disruptive, aggressive, or dismissive behavior toward your classmates or me even if you have a differing opinion. Cell phones must be out of sight during class unless arranged otherwise.
- ***Strive for open communication.***
 - We have a joint responsibility to make the class the best it can be. If you're having difficulties or have other concerns or recommendations, please come to my office hours or make an appointment with me as soon as possible. If something is working well, let me know that, too!
- ***Practice intellectual virtues***
 - Epistemic humility: Question your own certainty in ways that enable you to revise your views, even regarding convictions central to your worldview
 - Intellectual curiosity: See out diverse experiences and perspectives to test, complicate, and enrich existing knowledge.
 - Make an effort to hear and respect others' testimonies, try to inhabit their perspectives, and consider multiple perspectives at once
- ***Practice self-care***
 - Some of the themes we will cover this term will be challenging, including issues of death, illness, race, gender, sexuality, ability, class, national origin, colonialism, or violence. Readings and discussions might trigger strong feelings—anger, discomfort, anxiety, confusion, excitement, humor, and even boredom. Some of us will have emotional responses to the readings; some of us will have emotional responses to our peers' understanding of the readings; all of us should feel responsible for creating a space that is both intellectually rigorous and respectful. Above all, be mindful of the ways that our identities position us in the classroom.

I expect everyone to come to class prepared to discuss the readings in a mature and respectful way. If you are struggling with the course materials, here are some tips: read the syllabus so that you are prepared in advance. You can approach me ahead of time if you'd like more information about a topic or reading. If you think a particular reading or topic might be especially challenging or unsettling, you can arrive to class early and take a seat by the door so that you can easily exit the classroom as needed. If you need to leave or miss class, you are still responsible for the work you miss. If you are struggling to keep up with the work because of the course content, you should speak with me and/or seek help from the counseling center.

ASSIGNMENTS AND GRADING

1. In-class Performance	15%
2. Class Facilitator	10%
3. ARRs	20%
4. Essays	35%
5. Final Project	20%

1. IN-CLASS PERFORMANCE

This course will be conducted more as a seminar, so participation from everyone is imperative. When you contribute to discussion, other students' learning is enhanced. I expect students to come to class having completed the assigned readings and with the texts in hand. Participation means not simply speaking for the sake of speaking, but contributing to the development of class discussion on comments or questions. As a fairly shy person, I understand that it can be difficult to participate verbally. I urge you to try anyway and I will also make a special note of active listening. Please also remember that participation includes respect, so disruptive behavior such as talking out of turn, arriving late or leaving early, and the use of cell phones won't be tolerated. Pop quizzes may be given in class occasionally and will count toward the participation grade.

2. CLASS FACILITATOR

Because this course will follow more of a seminar format, each student will be responsible for facilitating the class discussion for one day. It's great to hear explanations and questions from one another. The facilitation should last for at least twenty minutes and needs to cover only one section of the text. The facilitator should both clarify ideas and raise questions for discussion. It is better to facilitate a detailed, close discussion of one element of the text rather than trying to summarize the entirety of the reading in twenty minutes.

Each student will provide a one- to two-page discussion document for the class. You must email me the document by 6 p.m. the night before the presentation so I can make copies for the class. The document should

- i. introduce the day's reading,
- ii. explain key philosophical concepts and ideas of the thinker or text assigned,

- iii. refer directly to quotations and passages in the text, and
- iv. raise at least three questions for class discussion. These questions can be to clarify, challenge, assess significance, etc., of the reading.

You are welcome to show video clips, provided they do not comprise your entire twenty minutes. It can be interesting to try to connect the material to contemporary issues, too. Any outside sources used in preparing the document must be cited.

Each student must meet with me to discuss her presentation at least two days ahead of time. A schedule will be determined in class.

3. ARRs (ACTIVE READING RESPONSES)

It is important that you develop the habit of “active” reading. This assignment is designed to help you do that. As you read, I urge you to highlight significant passages and even include in the margins of the text questions and ideas you have about what you are reading. These texts will be challenging, but will also be rewarding through active reading and discussion. This assignment enables you to prepare better for class by working through the text ahead of class to determine both what you understand and where you have questions. Thus, the responses are a *shared responsibility* between the students and me.

Instructions for the responses are on Canvas. Responses should be 350-500 words. The class will be divided in half. One group’s papers will be due Mondays, the second group’s on Wednesdays. No papers will be due the first week. The lowest ARR will be dropped.

Responses must be submitted to Canvas by 8am the day they are due. No late responses will be accepted except in unique circumstances, such as a family emergency, and with prior arrangement.

4. ESSAYS

The essays will be critical analysis and response papers of 1100-1500 words (approximately 4-6 pages), typed and double-spaced. The essays provide you the opportunity to demonstrate familiarity with the texts by answering a particular prompt, which I will provide you. Students are welcome to come up with their own prompt, but it must receive my approval ahead of time. This assignment connects to learning goal of being able to identify, explain, and pose thoughtful questions of several philosophical theories; compare and distinguish substantively among at least two theories; place different theories in conversation to synthesize particular themes, and articulate and argue well for your own position in written assignments. Because the aim is to develop your voice and your argument in relation to the texts, we will have writing workshops prior to the final submission. Participating in the workshop, as well as a draft, and a reflection on the revision process, will count toward the essay grade. More specific guidelines for the essays will be discussed in class. **Please be sure to include your ID number, but not your name, to facilitate anonymous grading.**

N.B.: Online sources can be helpful for preliminary background research, but they will not help you significantly beyond this. You'll need to demonstrate original thought and provide your own analysis of different arguments. Have confidence in your own abilities, and if you need more help, see me. All sources, including those consulted for background absolutely must be cited properly.

5. FINAL PROJECT

The final project is your opportunity to provide an answer to a question regarding philosophy of health. It is up to you what question you address and you may draw on your philosophical salon work. To answer your question, you have the opportunity either to

1. create a work (an artwork, piece of music, podcast, dialogue, short story, video, etc.) and provide a 1800-2200 word written analysis and explanation of the work that, drawing on the theories we discussed this semester, demonstrates how the work answers that question. Or,
2. write a 2800-3200 word research paper on a topic in philosophy of health of your choosing. This paper should deal directly with texts discussed in class, but must also incorporate scholarly secondary sources.

Both project formats require a proposal for the project (paragraph length is sufficient), which must be submitted via Canvas by **Wednesday, Nov. 20th**. The proposal should articulate the question you will be asking, some suggestions of how you will answer it, and which project format you have chosen.

Final projects are due by **Monday, December 9th**. Students may include a photograph, video, or audio file of their works if they wish to retain the original.

Presentations should be 2-5 minutes long. The written component will be graded according to the rubric provided for writing assignments.

Project Breakdown for Option 1:

Proposal	10%
Creative work	25%
Paper	65%

Project Breakdown for Option 2:

Proposal	10%
Paper	90%

GRADING STANDARDS

- A, Excelling: The work primarily demonstrates especially skillful and in-depth understanding, analysis, synthesis, and insight
- B-A/B, Achieving: The work primarily demonstrates competent understanding, analysis, synthesis, and insight with some depth
- C-B/C, Improving: The work primarily demonstrates basic understanding, analysis, synthesis, and insight, but requires further development

- D. Developing: The work primarily demonstrates incomplete or inaccurate understanding, analysis, synthesis, and insight;

Please also see the detailed rubrics on our course site to see how the essays and final paper assignments will be assessed.

Your grades will be recorded on Canvas. I am happy to discuss outcomes and strategies for maintaining or improving your development in the course in person. If you have a question about a particular grade, I ask that you first read through my comments and criteria and then schedule an appointment with me to discuss it..

LATE WORK

Late ARRs are not accepted, except in very particular circumstances. For other written assignments, you have a one-day free extension, no questions asked, and it is up to you when you use it. After two days, if I have still not received your work, you must meet with me to discuss your ideas and put a plan for completion in place. Late work without that meeting will not be accepted. I am generous with extensions, so it is better to contact me and work something else than to submit nothing or to submit someone else's work out of desperation.

COMMUNICATION

Students are expected to check their Mount Mary email accounts regularly. The best way to contact me is via email. I will generally respond to all emails within twenty-four hours, except possibly on weekends. I will respond to emails before 8pm, so do not wait until the last minute to contact me.

Emails between us, as well as among your classmates, are professional correspondences and should reflect that degree of formality. Please be sure to include a subject line, greeting, and signature. Remember, too, that a "thank you" goes a long way. I am more than happy to answer questions or bounce around ideas, but try first to verify whether your questions have already been answered in the syllabus or other course materials. As you prepare your email, ask yourself, 1) Did I already check the syllabus?, 2) Did I check Canvas?, 3) Have I asked a classmate, or can I ask at the beginning of the next class meeting? If your question is more substantive, please send it along.

Grades may not be discussed via email, so please come by office hours or set up an appointment instead. Appointments for office hours are not necessary and you're strongly encouraged to drop in to see me, if even to just say hello.

ELECTRONICS POLICY

Electronic devices in and of themselves are neutral. What matters is how they are used. Our challenge is to determine how best to use technology in developing our philosophical community. Handheld devices, such as tablets and e-readers, may be used, but should be

kept flat on the desk during class in order to facilitate face-to-face discussion and not to distract neighbors. The same etiquette applies to using these devices as it does the rest of the class: the devices should not be disruptive, distracting, or prevent you from participating, both in terms of speaking and listening. Use should be limited to class activities and all devices should be silenced. If there is a serious need to accept a phone call, such as in the case of a family emergency, please leave your phone on vibrate and excuse yourself outside to take the call. You are adults and responsible for your behavior, but if I or your classmates find your use to be problematic, we may ask you to put your device away. If you use an electronic version of the text, be sure that you can read and annotate it carefully and thoroughly.

Photos and videos are not allowed to be taken during class without explicit permission.

ACADEMIC INTEGRITY

Mount Mary University is an academic community dedicated to the intellectual and social and ethical development of each of its members. As members of this community we all are responsible for maintaining an atmosphere of mutual respect and honesty.

Standards for academic integrity provide a structure for the creation of an academic environment consistent with the values of the School Sisters of Notre Dame and the mission of the University. In keeping with these goals, all students are expected to strive for integrity, in academic and non-academic pursuits. Acts that involve any attempt to deceive, to present another's ideas as one's own, or to enhance one's grade through dishonest means violate the integrity of both the student and University.

Academic dishonesty in any form has a negative impact on the essential principles of the Mount Mary University Community. Therefore, such acts are treated as a serious breach of trust.

A faculty member has the right and authority to deal with academic dishonesty in his or her classroom; however, a student who commits multiple violations against academic integrity shall be subject to administrative disciplinary action as described in the Academic Honesty and Integrity Policy and Procedures.

Copies of the full Academic Honesty and Integrity Policy and Procedures are available in the Mount Mary Student Handbook, the Undergraduate Bulletin and online at mtmary.edu/handbook.htm and my.mtmary.edu

COURSE CALENDAR

Please complete assignments before the date listed. Be sure to bring all texts to class.

TRADITIONS OF HEALTH AND WELL-BEING

WEEK 1, JAN. 22

1. Wednesday
 - a. Consider: What do people mean by “health”? Does philosophy have a similar or dissimilar way of understanding health? How do you think about health?

WEEK 2, JAN. 27, 29

1. Monday
 - a. Read: Abū Bakr Muhammad ibn Zakariyyā al-Rāzī, selection on Canvas
Adamson, “*Balancing Acts: Arabic Ethical Literature*,” Canvas
 - b. Listen: Adamson, “Good Humor Men: the Hippocratics,” link to podcast on Canvas
 - c. Consider: What objections does al-Rāzī have toward Galen? How do they connect to his theory of Five Eternals? How are philosophy, ethics, and medicine related?
2. Wednesday
 - a. Read: Selection from *The Roots of Āyurveda*, Canvas
 - b. Consider: Āyurveda medicine also focuses on the humors, but is it the same as in Ancient Greek medicine? What are the eight sets of three? What notions of health or illness are at stake?

WEEK 3, FEB. 3, 5

1. Monday
 - a. Read: Sumalee Mahanarongchai, “The Wheel of Life and Buddhist Understanding of Health”, Canvas
“Meditation or Mental Culture: *Bhavana*,” Canvas
 - b. Consider: How are mental and physical health connected or not? What is the wheel of life? How do Buddhist notions of suffering inform notions about health?
2. Wednesday
 - a. Read: Lavonna Lovern and Carol Locust “Native American Beliefs Concerning Health and Unwellness,” Canvas
 - b. Consider: Not all Native Americans believe the same things regarding health, but the authors indicate some general beliefs held in common. What are those commonalities? What are differences? How did the Yaqui people combine their traditional beliefs with Catholicism?

WEEK 4, FEB. 10, 12

1. Monday
 - a. Read: Monica H. Green, “Gendering the History of Women’s Healthcare” on Canvas
 - b. Listen: Interview between Adamson and Green on Canvas

- Consider: Green is a historian of medicine. How does she think “health” has developed for women in particular? Does this account of women’s healthcare strike you as similar to or different from other histories of health we’ve discussed?
2. Wednesday
 - a. Read: Michel Foucault, “The Crisis of Medicine or the Crisis of Antimedecine?”, Canvas
 - b. Consider: Foucault seems to suggest a transition from health to medicine. How are health and medicine related or not? How do history, science, and politics factor in?

CONTEMPORARY ISSUES

WEEK 5, FEB. 17, 19

1. Monday
 - a. Read: Rebecca Kukla, “How do patients know?”, Canvas
Maya J. Goldenberg, “On evidence and evidence-based medicine: Lessons from the philosophy of science”, Canvas
 - b. Consider: Kukla suggests that there the internet has changed how people approach medical decision making. In what ways? How might Kukla respond to some of Foucault’s concerns about power? How do Goldenberg and Kukla challenge ideas about evidence? How do we know what we know?
2. Wednesday
 - a. Read: Vincanne Adams, “Against Global Health? Arbitrating Science, Non-Science, and Nonsense through Health,” Canvas
 - b. Consider: How would “health” reveal or conceal some truths? What are Adams’ arguments regarding colonial and post-colonial accounts of health? How do “science” and “non-science” factor into these considerations?
 - c. **Peer Review Workshop**

WEEK 6, FEB. 24, 26

1. Monday
 - a. Read: Solomon Benatar, Abdallah Daar, and Peter Singer, “Global Health Ethics: The Rationale for Mutual Caring,” Canvas
 - b. Consider: The United States is currently one of the wealthiest nations, yet healthcare costs more than in many other places in the world. Despite the nation’s wealth, many people in the US cannot afford healthcare. Do we have a responsibility to provide for those with fewer resources, regardless of citizenship or country of origin?
2. Wednesday
 - a. Read: Kathleen LeBesco, “Fat Panic and the New Morality,” Canvas
Lauren Berlant, “Risky Bigness On Obesity, Eating, and the Ambiguity of ‘Health’,” Canvas
Micahel Kelly, “Everything you Know About Obesity is Wrong,” Canvas

- b. Consider: These authors argue that concerns about health have shifted into concerns about morality. Both sets of concerns seem to be based on false presuppositions. How so? Are there connections between arguments about health, body size, race, gender, and ability?
- c. **First Essay due by the start of class**

PHENOMENOLOGY OF ILLNESS

WEEK 7, MAR. 2, 4

1. Monday
 - a. Read: *Illness* xiii-24
Dermot Moran, "Introduction to Phenomenology," Canvas (focus on pp. 4-7, 12-13)
 - b. Consider: What is phenomenology? Why does Carel think we need a phenomenology of illness? What is her aim?
2. Wednesday
 - a. Read: I 25-46
 - b. Consider: Carel draws on Merleau-Ponty's ideas of the lived body and pre-reflective experience. What do these terms mean? Why would they be important for understanding experiences of illness?

WEEK 8, MAR. 9, 11

1. Monday
 - a. Read: I 47-76
 - b. Consider: How would an I-Thou relationship change doctor/patient relationships? How would a phenomenological approach do so? What is a social architecture of illness? Carel suggests that health or well-being are transparent. How so? Are there other features of our lives that would be transparent?
2. Wednesday
 - a. Read: I 76-110
 - b. Consider: How might illness and disability challenge ideas about being able to be? Can a life of illness be a good life? How does phenomenology augment naturalistic accounts of health and the good life?

WEEK 9, MAR. 16, 18

Spring Break, no classes

WEEK 10, MAR. 23, 25

1. Monday
 - a. Read: I 111-148
 - b. Consider: What does it mean to be projected toward death? What, according to Heidegger, are the three main features of death? How does Epicurus view death? Should we fear death?

2. Wednesday
 - a. Read: I 149-186
 - b. Consider: What does it really mean to live in the present? How could philosophy serve as therapy?
 - c. **Peer Review Workshop**

WEEK 11, MAR. 30, APR. 1

1. Monday
 - a. Read: Anne Boyer, *Undying*, 3-117, Canvas
 - b. Consider: Boyer begins by highlighting intersections between illness, and breast cancer specifically, and gender. What are those intersections? How does this connect to being a “sick person”?
2. Wednesday
 - a. Read: Anne Boyer, *Undying*, 149-291
 - b. Consider: How do issues of capitalism and health intersect? How can pain be managed? How do we think about data and illness? What does this tell us about relations between individuals and communities?

ABILITY AND DISABILITY

WEEK 12, APR. 6, 8

1. Monday
 - a. Watch: *Unrest*
 - b. **Second Essay Due**
2. Monday
 - a. Read: BB xiii-43
 - b. Consider: Taylor begins with a story about a chicken truck. How does that inform her inquiry? What is ableism? What are some different accounts of disability? What is cognitive empathy? How does Taylor connect cognitive empathy to animal disability? What questions does she raise about suffering?

WEEK 13, APR. 13, 15

1. Monday
 - a. Easter Break, no class
2. Wednesday
 - a. Read: BB 47-71
 - b. Consider: In what ways have discussions about language informed beliefs about nonhuman animals and people with disabilities? Why does Taylor think we need to crip animal ethics? How might other thinkers we’ve discussed respond to criticisms of ableism?

WEEK 14, APR. 20, 22

1. Monday
 - a. Read: BB 72-97

- b. Consider: Is there a connection between moral status and mental capacity? What are animals? Are humans animals? What conclusions might we draw from Booe's story?
- 2. Wednesday
 - a. Read: BB 101-121
 - b. Consider: Why would it be insulting to be compared to animal? Are there ways to identify with animals without the "brutal reality of human animalization"? How would questions about suffering inform conclusions about moral status?
 - c. **Final Project Proposal Due**

HUMAN AND NON-HUMAN

WEEK 15, APR. 27, 29

- 1. Monday
 - a. Read: BB 123-155
 - b. Consider: Why does Taylor object to Singer's account? How does she see animal and disability oppression and liberation as connected?
- 2. Wednesday
 - a. Read: BB 157-190
 - b. Consider: What is nature? How do claims about nature inform attitudes about humans and nonhumans? How are concerns about nonhuman animals connected to concerns about human economic, environmental, or biological welfare?

WEEK 16, MAY 4, 6

- 1. Monday
 - a. Read: BB 193-223
 - b. Consider: How are freedom, dependence, and empathy connected to health and well-being?
- 2. Wednesday
 - a. Read: Rosemarie Garland-Thomson, "The Case for Conserving Disability," Canvas "My 'Orphan Disease' Has Given Me a New Family" Canvas
 - b. Consider: Why does Garland-Thomson think disability should be conserved? How do the preferences of the expectant parent weigh against the moral claims of a potential human? How strongly should we accept or not accept Garland-Thomson's claims?

EXAM WEEK, MAY 11

- 1. Monday
 - a. Final paper and presentations