

**Collegium V Honors Readings:  
Medicine, Politics, and Philosophy II  
HONS 3199,HN2  
Spring 2015**

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**Dr. Edward J. Harpham**

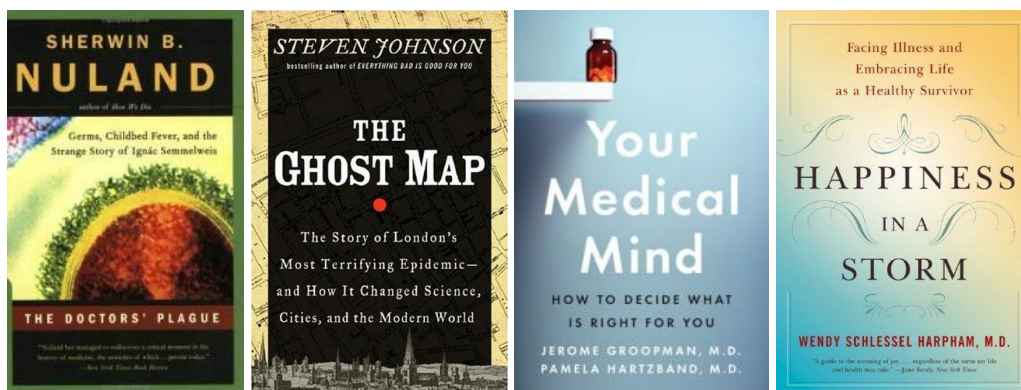
**972-883-6729**

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**GC 2.204**

**Class Time: M 12:00-12:50PM**

**Office Hours: MW10:30-11:30AM and by Appointment**



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**Course Pre-requisites, Co-requisites, and/or Other Restrictions: none. This is a Collegium V Honors Course and requires permission of the instructor to enroll.**

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**Course Description: This honors readings course will involve a close reading of a select group of texts related to medicine, politics and philosophy.**

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**Student Learning Objectives/Outcomes: Upon completing the class, students will be able to**

- 1) Identify a number of different genres of literature related to the field of medicine.**
  - 2) Explain different ways in which historians have conceptualized the history of medicine as a profession through the study of disease.**
  - 3) Discuss some of the major philosophical, clinical, and practical problems facing medical practitioners in medicine in the 21<sup>st</sup> century as they attempt to empower patients in their own healthcare.**
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**Required Textbooks and Materials:**

Sherwin Nuland *The Doctor's Plague*

Steven Johnson's *The Ghost Map*

Jerome Groopman and Pamela Hartzband *Your Medical Mind*

Wendy Harpham *Happiness in a Storm*

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**Assignments & Academic Calendar****January 12: Introduction****Sherwin Nuland *The Doctor's Plague***

January 26: read Nuland first third

February 2: read Nuland second third

February 9: read Nuland final third

**Steven Johnson *The Ghost Map***

February 16: read Johnson. Preface, Pp. 1-80

February 23: read Johnson Pp. 81-158

March 2: read Johnson Pp. 160-256

**Paper 1 due on March 9.****March 9: Discussion of first half of course.****Jerome Groopman and Pamela Hartzband *Your Medical Mind***

March 23: read Groopman and Hartzband Chapters 1, 2 and 3

March 30: read Groopman and Hartzband Chapters 4, 5, and 6

**April 6: Groopman and Hartzman Chapters 4, 5, 6, and conclusion**

## **Wendy Schlessel Harpham: *Happiness in A Storm***

**April 13: read Harpham Chapters 1, 2, 3**

**April 20: read Harpham Chapters 4, 5, and 6**

**April 27: read Harpham Chapters 7, 8, 9, and 10**

## **May 2: Second Paper Due**

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### **Grading Policy:**

Grading is on a credit/no credit basis. Students are expected to come to class prepared to discuss the material. Students are allowed one unexcused absence and are expected to make up material miss in the course. Students are expected to lead 2 classroom discussions over the course of the semester. Students are also required to write two 5-6 page book review essays critically examining issues raised in the books read during the course. The first essay will be due October 16 by noon. The second essay will be due on December 11 by noon..

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### **Course & Instructor Policies**

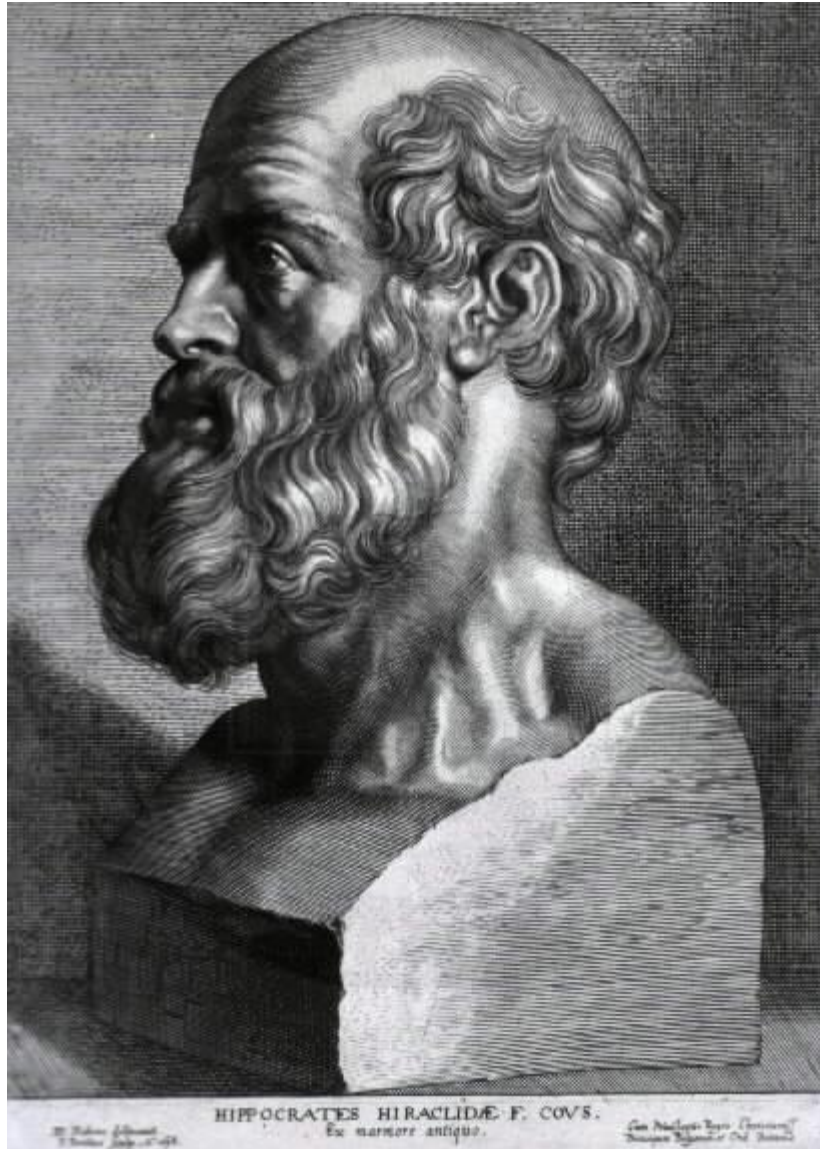
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#### **UT Dallas Syllabus Policies and Procedures**

The information contained in the following link constitutes the University's policies and procedures segment of the course syllabus.

Please go to <http://go.utdallas.edu/syllabus-policies> for these policies.

***The descriptions and timelines contained in this syllabus are subject to change at the discretion of the Professor.***



## **Hippocratic Oath: Classical Version**

I swear by Apollo Physician and Asclepius and Hygieia and Panaceaia and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant:

To hold him who has taught me this art as equal to my parents and to live my life in partnership with him, and if he is in need of money to give him a share of mine, and to regard his offspring as equal to my brothers in male lineage and to teach them this art—if they desire to learn it—without fee and covenant; to give a share of precepts and oral instruction and all the other learning to my sons and to the sons of him who has instructed me and to pupils who have signed the covenant and have taken an oath according to the medical law, but no one else.

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice.

I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art.

I will not use the knife, not even on sufferers from stone, but will withdraw in favor of such men as are engaged in this work.

Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves.

What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about.

If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.

—Translation from the Greek by Ludwig Edelstein. From *The Hippocratic Oath: Text, Translation, and Interpretation*, by Ludwig Edelstein. Baltimore: Johns Hopkins Press, 1943.

## **Hippocratic Oath: Modern Version**

I swear to fulfill, to the best of my ability and judgment, this covenant:

I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.

I will apply, for the benefit of the sick, all measures [that] are required, avoiding those twin traps of overtreatment and therapeutic nihilism.

I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

I will remember that I do not treat a fever chart, a cancerous growth, but a sick human being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick.

I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help.

—Written in 1964 by Louis Lasagna, Academic Dean of the School of Medicine at Tufts University, and used in many medical schools today

## **Southwestern Medical School Graduation**

### **THE PHYSICIAN'S OATH**

I pledge the following as an expression of the spirit in which I will strive to practice medicine:

To promote health and to relieve suffering in both the living and the dying.

To approach all my patients with integrity, candor, empathy, and respect.

To honor the confidences entrusted to me.

To be a student and a teacher always, and to remain conscious of my limitations.

To place the welfare of the patients above personal gain, and to protect patients from improper care.

To respond always in an emergency.

To improve health care for the underserved and to work to change those conditions in society that threaten the health of the community.

To withdraw from active practice when I am no longer capable of fulfilling these pledges.

To keep the promise of Hippocrates: "Above all, do no harm."

I make these pledges solemnly, freely, and upon my honor.