

The politics of “Global health”

A discussion to follow lecture by
Noelle Sullivan

Northwestern Ob/Gyn Summer Series
09/01/2017

What do we mean by "Global health"

- What does it mean to be global?
- What spaces are constituted as "global"? What do we mean by "Local"?
- Who is able to participate in "global health"?

Case study: Medical volunteerism in rural ethiopia



Thinking through a case study

- How do power and privilege produce specific outcomes in “global health” settings?
- How do global health projects re-create historical and contemporary inequalities?

Ethics and practice in global health

- What is universal, if anything, about medical knowledge and practices?
- What ethical principles are necessary and applicable in global health settings?
- How do the ideas of “good enough” or “better than nothing” construct ethics of global health projects and volunteer activities?

Who can move and where?

- Who is allowed to move?
- Who is not allowed to move?
- What rights are available to people in different places?
- How does ethnic, racial, and national identity confer rights to certain spaces, expertise and authority, and ability to cross borders?

How are physician volunteers and patients constructed through discourses and practices?

- *“The ontological principle of inequality finds its concrete manifestation in the act of assistance through which individuals identified as victims are established. They are those for whom the gift cannot imply a counter-gift, since it is assumed they can only receive” (Fassin 2007:512).*

How do you measure success?

- In what ways are projects/individuals' successes determined in global health projects?
- Who determines goals, objectives, important outcomes?
- How are types of work and projects that are important for the community determined?
- How does this impact the types of work that is undertaken and its outcomes?

What are the intended and unintended consequences of global health volunteerism and projects?