

## Project 3 | Structure of the Argument

### Initial Question

Does *The Ghost Map* participate in the problematic representation of suffering that the Kleinmans find ethically troubling?

### Introduction

1. What shared context best sets the stage for your argument to follow?
2. How do you characterize the “problem” of a document like *The Ghost Map*?
3. How can we make use of the Kleinmans’ work to address that problem?

### Summarize the Kleinmans’ Analysis and Establish Its Significance

1. What examples of problematic representation do they offer?
2. What makes a representation of suffering problematic?
3. How is the subject “harmed?”
4. How is the viewer or reader misled? How may a representation skew understanding or perhaps “harm” the viewer?
5. What is the significance of their finding? What sorts of contemporary representations of suffering might benefit from applying their theory? What is the relevance of their work to our Covid-19 epidemic?

### Describe the Case Under Consideration

1. What makes *The Ghost Map* suitable for applying the Kleinmans’ theory? Do we have analogous cases to consider?
2. How might it qualify as a document that “appropriates others’ suffering?”
3. How did reviewers respond to the book? What terms do they use to describe their experiences of reading?

### Apply Kleinmans’ Criteria to Make a Judgment about *The Ghost Map*

1. Which passages and/or images from both the Kleinmans’ work and *The Ghost Map* can profitably be compared?
2. Do the professions of those involved in creating texts and images (journalist, photographer, epidemiologist, pastor) by nature entail trafficking in problematic representations of suffering?
3. Should their intentions be considered (Snow, Johnson, Whitehead, Carter), or does the “harm” done to those depicted outweigh their professional motives?
4. To be fair, in what ways does Johnson seem to be aware of the potential shortcomings of distant representations of pandemic suffering?
5. What might Johnson have done differently to mitigate the problem?
6. If many (if not most) representations of suffering are problematic in some way, does the responsibility for a more fair, less flattened view of others’ suffering lie principally with the viewer or reader?

### Conclusion

1. Based on my analysis, what questions do we need to be asking about representations of Covid-19?

