"INHABITING OTHER LIVES"
YEAR 2, HONORS COLLEGE

I. COURSE OBJECTIVES

A. PROBLEMS AND ISSUES

The course title, invented with the origin of the Honors Program years ago, raises all sorts of problems. First of all, the course was created with both political and moral objectives and assumptions in mind. Thus, it originated with the idea of using the course as a means of examining and resolving cultural conflicts in contemporary Miami. The title assumes then that it is good and useful to "inhabit other lives" - that human sympathy and understanding can cut across or even eliminate social, cultural, economic and other differences that might define one group versus another. In this regard, the original intent assumes that "otherness" is artificial, superficial or otherwise negligible in context of what is "real" or "natural" - this being human sympathy and human understanding which transcends more obvious, if superficial, differences of culture.

Such definitions about unity in human sympathy are tremendously appealing and immensely popular in contemporary American life. The unexplored assumptions of the title, however, are full of difficulty. The title assumes, for example, the critical source of otherness - however superficial - in race and ethnicity. While race and ethnicity certainly attract enormous attention in our country today, other definitions of "otherness" abound. Thus, for example, one section of this course, most provocatively, dealt with sexual differences - men vs women - as the ultimate expression of otherness. What then is "the other"? or the "other lives" to begin with? Is cross-dressing the highest expression of "inhabiting other lives"? To ask this question is to demand still others, chiefly about perspective: what is the stance or position from which some group or individual becomes "other"? This necessitates the fundamental exercise of defining the "I," "we," or "us" before we can define "you" or "them". What are the sources, in effect, of identity that allow or demand "an other"? Is other actually necessary for the formation of identity?

How might this work? If one assumes the primacy of national identity, other nationalities constitute the other. In the context of religious identity, however, one might be a Muslim, Jew, or Christian Protestant and only secondarily Pakistani, Israeli, or Swede.

If one's natural identity is female, males might constitute the other, Cuban? Maybe Mexicans, Argentines, or Englishmen. What if your first identity is with bourgeois values such as the work ethic? Then maybe traditionalists, Communists and " slackers" define your critical other. The polarities of self-identity versus other are almost endless. Indeed some of the classic expressions of such differences have been mortals vs immortals; poor vs rich; the governed vs the governors; the individual vs society, the citizen vs the state, the West vs East, civilization vs savagery, art and poetry vs prose or illiteracy, the past vs the present, tradition vs reason - the list can be endless.

More questions of the title: If the polarities - us vs them, me
vs you - are real (a problem in itself - do we really only imagine differences?), how are they resolved?

The original version of this course assumed resolvability - again - through human sympathy and understanding. Historically, however, "otherness" has proven much more intractable. Indeed, the classic resolution of us vs them has, as often as not, resulted in war, slavery, "ethnic cleansing" "final solutions" and the like. What of institutional resolutions, resolutions of law? What of persuading (ie political debate and reason) or bribing the other? Even so, if the great polarity is men and women, marriage and the institutionalized family have been the solution across time and space.

With all these issues lying behind the appeal to "inhabit other lives," your professors this year are choosing a more complicated (and interesting, we believe!) issue: to explore "The Other" as something of an end in itself, including many of the questions raised above. This semester the course will deal with how various peoples at various times conceptualize others or otherness, and at the same time how they imagine themselves. Simultaneously, the course also examines how these differences have been resolved once defined.

B. TECHNICAL ISSUES
A. Three professors are organizing the course this year: Darden Pyron, Arts and Sciences (the History Department) Ediberto Roman, the Law School John Stuart, the School of Architecture

B. The course is divided into three chief sections organized by each professor according, chiefly, to his own specialties, although all of them will participate in the full meetings on Tuesdays besides coordinating the lecture groups on Thursdays.

II. REQUIRED READINGS
A. Bookstore texts
1. Homer, THE ILIAD (Richmond Lattimore translation). Selections
2. Euripides, THE TROJAN WOMEN (from EURIPIDES III, University of Chicago)
3. Aristophanes, THE ACARNIANS and THE THESMOPHORIAZUSAE (from THE COMPLETE PLAYS OF ARISTOPHANES)
5. Juvenal, THE SATIRES
7. Alexander Alienikoff, IMMIGRATION AND CITIZIENSHIP PROCESS AND POLICY
8. Ian F. Maney Lopzen, WHITE BY LAW: THE LEGAL CONSTRUCTION OF RACE
B. Excerpts and shorter readings Course pack, etc.
1. Socrates, "The Crito"
2. Federalist #s 2, 10
3. US Constitution, Art IV
5. Akhil Reed Amar, "The Bill of Rights and the Fourteen Amendment", YALE LAW REVIEW, 101, 1193
6. Ediberto Roman, THE OTHER AMERICAN COLONIES AND THE APPLICABILITY OF CITIZENSHIP TO THEIR INHABITANTS (excerpts)
11. Membership Denied: An Outsider's Story of Subordination (These last 3 from MORAL IMPERIALISM)

III. SCHEDULE OF CLASS MEETINGS

Aug 26/28 INTRODUCTION: TEACHERS, STUDENTS; SYLLABUS; THE COURSE

PART 1 GREECE AND ROME: DEFINING SELF AND OTHER IN ANCIENT TIMES

Sep 2/4 Trojans vs Achaians: Kill the Other/Love the other?
READING: THE ILIAD, Books --- ----

9/11 The meaning of literature/literary resolutions of the other
READING: THE ILIAD, Books ---- - ------

Sep 16/18 The Trojan War from the other side: Women, Children, Lackies
READING: Euripides, THE TROJAN WOMEN

23/25 A New "Us": The Citizen and the Polis The Greek Model
READING: Thucydides, "Pericles's Funeral Oration" from THE PELOPONNESIAN WARS

30/2 The Citizen and the State: The Roman Model Virgil, THE AENEID.
Selections
Livy, THE EARLY HISTORY OF ROME, selections
PART 2:

Oct 7/9  From Greece to Rome
READING: Juvenal, "Satire 3" and Goldhill, BEING GREEK UNDER ROME (pp. 1-25)

14/16  Sex and Other Cities
READING: Juvenal, Satires 2, 6, 9

21/23  Designing Identity: Nationalism, Fascism, and the Return to Classicism in Italy during the 1930s and 1940s. FIELD TRIP TO WOLFSONIAN

28/30  Inhabiting ancient tales: Cinema, Space, Narrative Ancient Literature
MOVIES REQUIRED: MEDEA (pasolini) and SATYRICON (Fellini)
READING: Euripides, MEDEA, petronius, SATYRICON
Frank Burke and Marguerite R. Waller, ed., FEDERICO FELLINI: CONTEMPORARY PERSPECTIVES

PART 3: THE CITIZEN AND THE STATE: THE LEGAL SELF

Nov 2/4  Classical Perspectives
Aristotle, POLITICS;

11/13  Contemporary Doctrine
READING: Jay and Madison, "Federalist Papers," #2, #57; US Constitution, Art. IV

18/20  Constitutional Interpretation and Citizenship

25  READINGS: The US debates Citizenship
READING: Ian F. Maney Lopez, WHITE BY LAW

Dec 2/4  International critique
READING: from MORAL IMPERIALISM

III. WRITING AND PARTICIPATION

A. WRITING
Students will produce three short essays in each section of the course dealing with specific topics from those parts. In addition, they will write a longer project (15-25 pp?) on some theme relating to the theme of "them and us".

B. PARTICIPATION
Your professors expect your attendance every class meeting and your full participation. This includes the requirement that you have read all the material assigned on the dates it is due.