

**Philosophy 391: Advanced Studies in Continental Philosophy: Spinoza--Nietzsche--Deleuze**  
Spring 2007

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Office Hours: T-TH 1:00- 3:00 and by appointment

“[N]o one has yet determined what the body can do...”

—Spinoza, *Ethics*, Book III, Postulate 2, Proposition 2, Scholium.

“One can hardly imagine a more boring novel [than *Robinson Crusoe*]. ... Robinson’s vision of the world resides exclusively in property; never have we seen an owner more ready to preach. The mythical recreation of the world from the deserted island gives way to the reconstitution of everyday bourgeois life from a reserve of capital. Everything is taken from the ship. Nothing is invented. ... Time is nothing but the time necessary for capital to produce a benefit as the outcome of work. God is to guarantee a return. God knows his people, the hardworking honest type by their beautiful properties, and the evil doers, by their poorly maintained, shabby property. Robinson’s companion is not Eve, but Friday, docile towards work, happy to be a slave, and too easily disgusted by cannibalism. Any healthy reader would dream of seeing him eat Robinson.”

—Deleuze, *Desert Islands*, p. 12

“Spinoza was the philosopher who knew full well that immanence was only immanent to itself and therefore that it was a plane traversed by movements of the infinite, filled with intensive ordinates. He is therefore the prince of philosophers. Perhaps he is the only philosopher never to have compromised with transcendence and to have hunted it down everywhere.”

—Deleuze and Guattari, *What is Philosophy?* p. 48

Must everything that one has to combat, that one has to keep within bounds or on occasion banish totally from one’s mind, always have to be called *evil*? Is it not the way of *common* souls always to think an enemy must be *evil*!”

—Nietzsche, *Daybreak*, Section 76

[P]icture “the enemy” as the man of *ressentiment* conceives him—and here precisely is his deed, his creation: he has conceived “the evil enemy,” “*the Evil One*,” and this in fact is his basic concept, from which he then evolves, as an afterthought and pendant, a “good one”—himself!

—Nietzsche, *On the Genealogy of Morals*, Essay One, Section 10

Required Texts

Nietzsche:

*The Nietzsche Reader*  
*Thus Spoke Zarathustra*  
*On the Genealogy of Morals*

Deleuze:

*Spinoza, Practical Philosophy*  
*Nietzsche and Philosophy*  
*Anti-Oedipus*  
*What is Philosophy?*

## Course Description

This course will be an advanced seminar focusing on intersections in the philosophies of Spinoza, Nietzsche, and Deleuze with particular emphasis on the question of immanence, its influence on their approaches to desire and becoming, and the implications of these approaches for metaphysics and politics.

## Course Requirements

This course is organized as a seminar, which means that active student participation is both expected and required. There will be a good deal of reading. Students will be expected to attend class having done all of the assigned reading and to come to class ready to discuss and/or ask questions about what they read. Formal work for the class will include the following:

### 1. **Two Seminar Presentations** (one each from selections on Course Outline marked with \* and #):

Each seminar presentation will consist of a 3-5 page written summary of the reading assigned for class. The summary, which will be read in class, must be submitted electronically as an attachment (in RTF--Rich Text Format) to the instructor (schrift@grinnell.edu) by 6:00pm on the day before it will be presented (i.e., Sunday or Tuesday); the summary will then be circulated electronically to other class members by 10:00am the day of class. This summary should attempt to review the major claims articulated in the reading; it should also draw attention to aspects of the reading that the presenter finds most significant and worthy of further reflection in class. With their summaries, the presenters will be structuring the agenda for the day's discussion, and the written summary can (and should) raise questions for discussion. These questions can be exegetical (e.g., "what does Nietzsche mean by 'eternal recurrence'"), critical (e.g., "is Nietzsche correct when he says that knowledge is a function of power?"), associative/comparative (e.g., "how does Nietzsche's position compare with Marx's on the role of critique?")

2. **Term Paper:** 18-20 page research paper, due on the last day of class. No extensions will be granted except for medical emergency. The topic for this paper will be determined by the student in consultation with the instructor. In connection with this final paper, keep in mind the following requirements/deadlines:

April 6: turn in a one-paragraph description of topic with annotated bibliography.

April 13: turn in detailed outline.

April 20: turn in 2 copies (one anonymous) of a 5-page thesis statement that describes your project in some detail. One copy will be evaluated by the instructor, and one copy will be evaluated by a fellow student.

April 25 turn in comments on one another's thesis statements (xerox final page summary and submit this to the instructor).

May 13: Paper Due.

**3. Seminar Report:** a 15-20 minute summary presentation of your final paper (15%).

**4. Position Papers/Class Participation:** each week that you don't make a seminar presentation, submit on Wednesday a one-page typed comment on some aspect of the reading of that week. In addition, there will be brief, in-class presentations from readings marked on the course outline by @ and brief discussion of some of the sections in readings marked by §§ (15%).

**5. Blackboard Discussion:** once a week, you will be asked to submit a discussion question by 10:00am to the class "Discussion Board" on Blackboard. These questions will allow all seminar participants to get a sense for what topics and sections are drawing attention and interest from other members of the seminar.

The final grade will be determined on the basis of these writing assignments and general performance in class during the course of the semester.

**Citation Convention:** There is a standard convention for making citations to Nietzsche's works by abbreviated titles and paragraph number. All written references to Nietzsche's texts should follow this convention, as explained in the appended page "Nietzsche Citations".

## Tentative Course Outline

Date            Assignment

Jan. 22:        Introduction

Jan. 24:        Deleuze, *Spinoza, Practical Philosophy*, Chaps. 1-3

                  Chapter 4:        Good-Bad @ \_\_\_\_\_

                                  Power @ \_\_\_\_\_

                                  Mind-Body @ \_\_\_\_\_

                                  Affections @ \_\_\_\_\_

                                  Freedom @ \_\_\_\_\_

                                  Individual @ \_\_\_\_\_

                                  Mode, Attribute, Substance @ \_\_\_\_\_

                                  Negation @ \_\_\_\_\_

Jan. 29:        Deleuze, *Spinoza, Practical Philosophy*, Chaps. 5-6

                                  “Spinoza and the 3 Ethics” (e-reserve) @ \_\_\_\_\_

                                  “Letter to Reda Bensmaïa, on Spinoza” (e-reserve)

                                  Balibar, “Spinoza, the Anti-Orwell” (e-reserve) # \_\_\_\_\_

Jan. 31        Nietzsche, “The Greek State,” “Homer’s Contest,” “On Truth and Lies in a Nonmoral Sense,” and Selections from *BT*

Feb. 5:        Nietzsche, Selections from *GS* I-IV + “Notes from 1881” §§

Feb. 7:        Nietzsche, *Zarathustra*, Prologue and Book One # \_\_\_\_\_

Feb. 12:        Nietzsche, *Zarathustra*, Book Two # \_\_\_\_\_

Feb. 14:        Nietzsche, *Zarathustra*, Book Three # \_\_\_\_\_

Feb. 19:        Nietzsche, *Zarathustra*, Book Four # \_\_\_\_\_

Feb. 21:        Nietzsche, Selections from *BGE*, Sections 1-9 §§

Feb. 26:        Nietzsche, Selections from *GS* V §§

Feb. 28:        Nietzsche, *GM*, Preface and First Essay # \_\_\_\_\_

Mar. 5:        Nietzsche, *GM*, Second Essay # \_\_\_\_\_

Mar. 7:        Nietzsche, *GM*, Third Essay # \_\_\_\_\_

                                  Nietzsche, *AC* # \_\_\_\_\_

Mar. 12:        Deleuze, *Nietzsche and Philosophy*, Chap. 1 \* \_\_\_\_\_

Mar. 14:        Deleuze, *Nietzsche and Philosophy*, Chap. 2 \* \_\_\_\_\_

Mar.18 - Apr. 3    **Spring Break**

Apr. 2:        Deleuze, *Nietzsche and Philosophy*, Chap.3 \* \_\_\_\_\_

Apr. 4:        Deleuze, *Nietzsche and Philosophy*, Chap.4 \* \_\_\_\_\_

**Description and Bibliography Due.**

Apr. 9: Deleuze, *Nietzsche and Philosophy*, Chap.5 \* \_\_\_\_\_

Apr. 11: Deleuze, *Anti-Oedipus*, Part 1 \* \_\_\_\_\_

**Outline Due.**

Apr. 16: Deleuze, *Anti-Oedipus*, Part 3, Chaps. 1-7 \* \_\_\_\_\_

Apr. 18: Deleuze, *Anti-Oedipus*, Part 3, Chaps. 8-11 \* \_\_\_\_\_

**Thesis Statement Due**

Apr. 23: Deleuze, *Anti-Oedipus*, Part 4, Chaps. 1-3 \* \_\_\_\_\_

Apr. 25: Deleuze, *Anti-Oedipus*, Part 4, Chaps. 4-5 \* \_\_\_\_\_

Apr. 30: Deleuze, "Control and Becoming,"  
"Postscript on Control Society"  
*What is Philosophy?*, Introduction and Part One, pp. 1-83 # \_\_\_\_\_

May 2: Three Student Seminar Presentations

May 7: Four Student Seminar Presentations

May 9: Three Student Seminar Presentations

**May 11 Final Paper Due**

## NIETZSCHE CITATIONS

References to Nietzsche's writings should be included in the body of the text (in parentheses following the end quotation mark and preceding the closing punctuation) using the italicized standard English title acronyms indicated below. Roman numerals should be used to denote the volume number of a set of collected works or a standard subdivision within a single work in which the sections are not numbered consecutively (e.g., *On the Genealogy of Morals*), Arabic numerals should be used to denote the **section** number rather than the page number, and "P" should be used to denote Nietzsche's Prefaces. Except when giving page numbers, punctuation other than colons within the reference should be avoided; thus, "GM III:12" and not "GM, III, 12".

If a particular translation other than those ordered for this class is used, the initial citation reference should be footnoted to indicate the translation used.

References to *Thus Spoke Zarathustra* should list the part number and chapter title, e.g., (Z:3 "The Convalescent").

References to *Twilight of the Idols* and *Ecce Homo* should list abbreviated chapter title and section number, e.g., (TI "Ancients" 3) or (EH "Books" BGE:2).

References to texts in which sections are too long to be cited helpfully by section number only should cite section number followed by a comma, then page number, e.g., (SE 3, p. 142), with the translation/edition footnoted.

Should you wish to make references to the German *Kritische Gesamtausgabe* (KGW) or the *Kritische Studienausgabe* (KSA), edited by Giorgio Colli and Mazzino Montinari, these should appear with volume number followed by the fragment number. For example, the abbreviation "KSA 2:4[78]" refers to Volume 2, fragment 4[78].

<i>A</i>	= <i>The Antichrist</i>	<i>MA</i>	= <i>Nietzsches Gesammelte Werke</i> (Musarionausgabe)
<i>AOM</i>	= <i>Assorted Opinions and Maxims</i>	<i>NCW</i>	= <i>Nietzsche contra Wagner</i>
<i>BGE</i>	= <i>Beyond Good and Evil</i>	<i>PPP</i>	= <i>Pre-Platonic Philosophers</i>
<i>BT</i>	= <i>The Birth of Tragedy</i>	<i>PTA</i>	= <i>Philosophy in the Tragic Age of the Greeks</i>
<i>CW</i>	= <i>The Case of Wagner</i>	<i>RWB</i>	= <i>Richard Wagner in Bayreuth</i>
<i>D</i>	= <i>Daybreak / Dawn</i>	<i>SE</i>	= <i>Schopenhauer as Educator</i>
<i>DS</i>	= <i>David Strauss, the Writer and the Confessor</i>	<i>TI</i>	= <i>Twilight of the Idols</i> ["Maxims," "Socrates," "Reason," "World," "Morality," "Errors," "Improvers," "Germans," "Skirmishes," "Ancients," "Hammer"]
<i>EH</i>	= <i>Ecce Homo</i> ["Wise," "Clever," "Books," "Destiny"]	<i>TL</i>	= "On Truth and Lies in an Extra-moral Sense"
<i>FEI</i>	= "On the Future of our Educational Institutions"	<i>UM</i>	= <i>Untimely Meditations / Thoughts Out of Season</i>
<i>GM</i>	= <i>On the Genealogy of Morals</i>	<i>WDB</i>	= <i>Werke in drei Bänden</i> (Ed. Karl Schlechta)
<i>GOA</i>	= <i>Nietzsches Werke (Grossoktavausgabe)</i>	<i>WP</i>	= <i>The Will to Power</i>
<i>GS</i>	= <i>The Gay Science / Joyful Wisdom</i>	<i>WPh</i>	= "We Philologists"
<i>HL</i>	= <i>On the Use and Disadvantage of History for Life</i>	<i>WS</i>	= <i>The Wanderer and his Shadow</i>
<i>HC</i>	= "Homer's Contest"	<i>Z</i>	= <i>Thus Spoke Zarathustra</i>
<i>HCP</i>	= "Homer and Classical Philology"		
<i>HH</i>	= <i>Human, All Too Human</i>		
<i>KGB</i>	= <i>Briefwechsel: Kritische Gesamtausgabe</i>		
<i>KGW</i>	= <i>Kritische Gesamtausgabe</i>		
<i>KSA</i>	= <i>Kritische Studienausgabe</i>		
<i>LR</i>	= "Lectures on Rhetoric"		