

McAnulty College and Graduate School of Liberal Arts
Duquesne University

NIETZSCHE AND FREUD
PHIL 351-01/451-01
TTH 9:25–10:40, College Hall 548
Spring 2010

Teacher	Texts
Dr. Miller.....College 332	<i>The Nietzsche Reader</i> , eds. Keith Ansell Pearson
Office Hours.....TTH 2:30–3:30	and Duncan Large
Email Address..... millerp2212@duq.edu	<i>The Freud Reader</i> , ed. Peter Gay
Website..... www.unc.edu/~plmiller	<i>Living with Nietzsche</i> , Robert Solomon
	<i>Freud</i> , Jonathan Lear

Evaluation	Important Dates
Reading Quizzes.....10%	First Paper.....02.18
First Paper.....20%	Midterm Exam.....02.25
Midterm Exam.....20%	Second Paper.....04.15
Second Paper.....25%	Final Exam.....04.29
Final Exam.....25%	

Course Description

Know Thyself was Apollo's command to the Greeks. Not since antiquity have two philosophers pursued self-knowledge so relentlessly, showing themselves both followers of this god and students of the soul. Despite his criticisms of God and soul, after all, Nietzsche bowed to Apollo and considered himself a psychologist. Freud accordingly called him "a philosopher whose guesses and intuitions often agree in the most astonishing way with the laborious findings of psychoanalysis." This course aims to introduce their twin struggles for self-knowledge, with one eye on their remarkable similarities, and another on their significant differences.

We shall thus examine their famous criticisms of religion and morality, but not before treating their understandings of our soul, or lack thereof. What are our fundamental drives, whence spring our passions, and what guides our reason? Also important will be their diagnoses of human illness (both personal and cultural), the therapies they recommend, and thus their own visions of the best life, however dim. Major topics will include: human nature, whether fixed or free; desire, emotion, and reason; responsibility, good, and evil; god and religion; the best life and deviations from it; love and resentment; creativity and frustration; strength and weakness; guilt, neurosis, and narcissism; but above all, self-knowledge.

Moving chronologically through excerpts of their major works, and concluding with their autobiographies, we shall aim not only to understand the specific lives and thought of each, but also to appreciate more generally the coincidence of philosophy and psychology. Nietzschean readings will be excerpted from: *The Birth of Tragedy*, *The Gay Science*, *Thus Spoke Zarathustra*, *Beyond Good and Evil*, *On the Genealogy of Morality*, *Twilight of the Idols*, *The Antichrist*, and *Ecce Homo*. Freudian readings will be excerpted from: *Case Histories* (Anna O., the Rat Man, and Dora), *On Dreams*, *Three Essays on the Theory of Sexuality*, *On Narcissism*, *Instincts and their Vicissitudes*, *Repression*, *The Unconscious*, *Mourning and Melancholia*, *Beyond the Pleasure Principle*, *The Ego and the Id*, *The Future of an Illusion*, and *An Autobiographical Study*.

Course Requirements

As with any college course, every hour in class requires at least two hours of preparation beforehand. Sometimes you will be able to race through the reading for one of our meetings in less time, but if you find yourself doing less than two hours' work you should become suspicious that you are missing something. When formal assignments are due, needless to say, still more time will be needed. Precise expectations for these assignments will be made clearer when they are imminent. In the meantime, recognize that the course demands steady work throughout the semester. Keep up with the reading, attend class, participate in discussions. Seek help when you meet concepts you do not understand or skills you have trouble mastering. In general, cultivate an *active* approach to the material: think of the teacher as a guide rather than a general. Freedom will be granted to you; responsibility will be expected of you; excuses will not be tolerated from you.

Blackboard will be an important resource for this course, and you should consult it fairly often. There you will find some important announcements and all important course documents. These documents will range from this syllabus to prompts for papers and study guides for exams. Both exams will be comprehensive, so you must ensure that by the time the study guides are distributed (often a week before the exam) you have done all the reading, have a reliable set of notes, and have clarified to your own satisfaction any major points that had remained obscure. As for papers, there are a few books about writing, style, and argumentation that you may wish to consult. All writers of English profit from dipping occasionally into *The Elements of Style* (Strunk & White). If you are new to philosophical writing, or wish to improve its basics, *The Rulebook for Arguments* (Weston) is very helpful. *Thinking from A to Z* (Warburton) explains the basic terms of reasoning, and there are few in the field of philosophy who would not benefit from internalizing much of it.

Some Course Policies

Attendance is expected at all lectures, and occasionally the teacher will call roll. In light of this expectation, necessary absences should be explained, preferably with documentation. Any absence of more than one week requires the student to contact an advisor. There is no intrinsic penalty for missing class, but because of the steady workload required by this course, and because of its unannounced reading quizzes, students who miss more than a class or two will suffer poor grades, often to the point of failing.

In order to receive full consideration, formal assignments must be submitted at the beginning of class on the day they are due. Once class has begun, submitted work will be penalized by a 'minus' for each 24 hours that it is late. Thus, when a paper is due on a Tuesday, for example, if a certain paper is of good quality and is submitted at the beginning of class on Tuesday, it will receive a B. Submitted after the beginning of class on Tuesday, however, the same paper will receive a B-. Submitted 24 hours later, it will receive a C+, and so on until the graded papers are returned to the rest of the class, after which time it will receive no consideration.

Exams missed for any reason beyond those excused by the university's administration (travel for a university sponsored activity, death in the family, serious illness or accident, etc.) will not be administered again. In order to receive a make-up exam, a student will need to supply the teacher with advance notice of the absence (when possible). Both the College of Liberal Arts and the teacher must receive documentation of the excuse (in all cases).

Graded work will receive numerical scores. Since the allotment to each assignment has been made explicit above, the teacher will not calculate interim grades for students; you can easily do so for

yourselves. If you are accustomed to the grade inflation prevalent at Duquesne, you may be surprised to learn that the meanings of these numerical scores are nothing but the ones officially prescribed by the McAnulty College and Graduate School of Liberal Arts:

93–100.....	A.....	superior
90–92.....	A-.....	excellent
88–89.....	B+.....	very good
83–87.....	B.....	good
80–82.....	B-.....	above average
78–79.....	C+.....	satisfactory
70–77.....	C.....	average
60–69.....	D.....	poor
0–59.....	F.....	failure

About grades, two general points should be remembered. First, grades are *earned* by the student, not *given* by the teacher. Second, the meanings above are taken quite literally, so that grades in the A range will be very rare, a B grade (or higher) will be something of which to be proud, and the grade of C will very likely be the class average at the end of the semester. Students who receive D grades or lower should consult with the teacher immediately in order to diagnose and remedy the problem(s). I am always eager to promote students who earn A’s in my courses, but I cannot write a letter of recommendation otherwise.

Like all forms of lying, plagiarism and cheating are grave offences. This is especially true in a university, whose goal is the pursuit of truth. Since these offences threaten the very foundation of collegiate life, they will be prosecuted to the full extent afforded by this university’s policies. The maximum penalty is expulsion. Any doubts about the natures of these offences or the punishments they will incur can be dispelled by consulting the following website: <http://www.studentlife.duq.edu/handbooksec5.html>

Students with documented disabilities are entitled to reasonable accommodations, if needed. If you need accommodations, please contact the Office of Freshman Development and Special Student Services in 309 Duquesne Union (412-396-6657) as soon as possible. Accommodations will not be granted retrospectively

“*Learning Outcomes*”

There is a movement afoot in universities, as in primary and secondary schools, to categorize “learning outcomes,” quantify pedagogical results, and thus make education amenable to bureaucratic control. However applicable this model may be to lower levels, or even to other subjects at the college level, its application to the philosophical classroom is at best absurd, and at worst pernicious. One desirable outcome of all my courses, therefore, is that students come to see “learning outcomes” in this light. In a delicious irony, the two philosophers we shall read in this course will also equip you to see the deeper motives of this prevalent desire for rigid categories, incontrovertible results, and comfortable mastery. More precisely, if we were to use some of the terms recommended by the currently fashionable system, “Bloom’s Taxonomy of Learning Outcomes,” we would say that this course will have succeeded if you leave it better able to:

(Level 4) *uncover* the nihilistic longing for certainty and comfort at large in our degenerate culture;

(Level 5) *generate* from the ashes of this culture a few ideas capable of rising with renewed life; and then...

(Level 6) *decide* to commit your whole life to these ideas—a joyful life, strong and open despite the discomforts and uncertainties of the world.

Syllabus

01.05.10	01.07.10 Introduction (Solomon 3–18) (Lear 1—22)
01.12.10 Nietzsche <i>The Birth of Tragedy</i> 42–61 (Solomon 19–43) 19	01.14.10 Nietzsche <i>The Birth of Tragedy</i> 62–87 (Solomon 44–62) 25
01.19.10 Nietzsche <i>The Gay Science</i> , Books 1–4 207–37 (Solomon 63–88) 30	01.21.10 Nietzsche <i>Thus Spake Zarathustra</i> 254–77 (Solomon 89–115) 23
01.26.10 Nietzsche <i>Thus Spake Zarathustra</i> 277–92 (Solomon 117–36) 15	01.28.10 Nietzsche <i>Beyond Good and Evil</i> 311–31 (Solomon 137–47) 20

02.04.10 Nietzsche <i>Beyond Good and Evil</i> 332–61 (Solomon 147–58) 29	02.04.10 Nietzsche <i>The Gay Science</i> , Book 5 362–83 (Solomon 158–74) 21
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02.09.10 Nietzsche <i>On the Genealogy of Morality</i> 390–407 (Solomon 175–89) 17	02.11.10 Nietzsche <i>On the Genealogy of Morality</i> 408–35 (Solomon 189–207) 27
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02.16.10 Nietzsche <i>Twilight of the Idols</i> 456–85 29	02.18.10 First Paper Due
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02.23.10 Nietzsche <i>The Anti-Christ</i> 486–99 13	02.25.10 Midterm Exam
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SPRING BREAK

<p>03.09.10</p> <p>Freud</p> <p>Case Histories: <i>Anna O.</i> <i>Rat Man</i></p> <p>61–78 309–50</p> <p>(Lear 23–54)</p> <p>58</p>	<p>03.11.10</p> <p>Freud</p> <p><i>Three Essays on the Theory of Sexuality</i></p> <p>239–93</p> <p>(Lear 55–87)</p> <p>54</p>
<p>03.16.10</p> <p>Freud</p> <p><i>On Dreams</i></p> <p>142–72</p> <p>(Lear 88–116)</p> <p>30</p>	<p>03.18.10</p> <p>Freud</p> <p>Case History <i>Dora</i></p> <p>172–239</p> <p>(Lear 117–44)</p> <p>67</p>
<p>03.23.10</p> <p>Freud</p> <p><i>On Narcissism</i> <i>Mourning and Melancholia</i></p> <p>545–62, 584–89</p> <p>22</p>	<p>03.25.10</p> <p>Freud</p> <p><i>Instincts and their Vicissitudes</i> <i>The Unconscious</i> <i>Repression</i></p> <p>562–84</p> <p>22</p>

03.30.10 <i>Beyond the Pleasure Principle</i> 594–626 (Lear 145–64) 32	04.01.10 EASTER BREAK
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04.06.10 MONDAY SCHEDULE	04.08.10 Freud <i>The Ego and the Id</i> 628–58 (Lear 165–91) 30
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04.13.10 Freud <i>The Future of an Illusion</i> 685–722 (Lear 192–219) 37	04.15.10 Second Paper Due
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04.20.10 Freud <i>An Autobiographical Study</i> 3–41 38	04.22.10 Nietzsche <i>Ecce Homo</i> 500–16 16
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04.27.10 Review (Lear 220–23)	04.29.10 Final Exam
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Comprehensive Final Exam: Thursday, 04.29.10, 1:30–3:30pm