**Phil A493-001 Nietzsche and De Sade**  
Fall 2005     TR 3:30-4:45
Prof. James R. Watson: Office BO 418  
tele: 865-3940   email: watson@loyno.edu

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<th>Required Texts</th>
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<td>Horkheimer and Adorno, <em>Dialectic of Enlightenment</em></td>
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<td>Marquis De Sade, <em>Justine, Philosophy in the Bedroom</em></td>
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<td>Marquis De Sade, <em>The 120 Days of Sodom</em></td>
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<td>Marquis De Sade, <em>Juliette</em></td>
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<td>Pierre Klossowski, <em>Sade My Neighbor</em></td>
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<td>Friedrich Nietzsche, <em>Twilight of the Idols/The Anti-Christ</em></td>
<td>T/A</td>
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<td>Friedrich Nietzsche, <em>The Gay Science</em></td>
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<td>Friedrich Nietzsche, <em>On the Genealogy of Morals</em></td>
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**Syllabus**

Aug  30: Introduction to the course  
Sept.  1: The concept of enlightenment: **DE**, 3-42.  
6: **DS**, 120 Days of Sodom  
8: **DS**, 120 Days of Sodom  
13: **JP**, Philosophy in the Bedroom  
15: **JP**, Philosophy in the Bedroom  
20: **JP**, Justine  
22: **JP**: **J**: Justine and/vs. Juliette  
27: **J**: Juliette  
29: **J**: Juliette  

Oct  4: **SN**, “The Philosopher-Villain”  
6: **SN**, “Sade and the Revolution”  
11: **DS**, 3-64: “Burning Sade”  
(Note: progress reports due)  
18: HOLIDAY  
20: No Class (Watson in Salt Lake City)  
25: **GM**, essays 1 and 2  
27: **GM**, essay 3  

Nov.  1: **T/A**, Twilight of the Idols  
3: **T/A**, Twilight of the Idols
8: T/A, The Anti-Christ
10: GS, Book One
15: GS, Book One
17: GS, Book Two
22: GS, Book Two
24: No Class
29: GS, Book Three

Dec. 1: GS, Book Three
6: J-P, 296-307: “Yet Another Effort?”
8: GS, Sections 347-356.

Note: Research Papers Due at classtime.

Course Policies

Class room attendance is mandatory! 5 absences or more will earn a course grade of F.

Your course grade is determined on the basis of your research paper. Note: late papers will not be accepted for any reason. If your paper is not received by classtime on December 8, you will earn an F for the course. No exceptions!

Research Paper

The title of your paper will be “The Idea of Humanity in Sade and Nietzsche.” You may add a subtitle to this assigned title (e.g., “The Idea of Humanity in Sade and Nietzsche: The Roots of Philosophical Self-Destruction”).

The paper must be typed, double-spaced, with 1 inch margins on all sides, and 12 to 15 pages long. The paper will begin with a title page, followed by the main body of the paper. The paper will also have Endnotes and a Bibliography. Note: your paper must include references to the required texts of the course and additional sources (books and articles) as well.

Each page (with the exception of the Title page) must be numbered in the upper right-hand corner of the page. Your last name must precede each page number (e.g., Wilson—3). The entire paper must be stapled together in the upper left-hand corner (no paper clips or plastic enclosures of any kind).

Your Title Page must include the following:
1. Title of the paper;
2. Your name;
3. Title and number of the course and the current semester/year.

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In this course we will engage the problematic of the modern project grounded in the Enlightenment. Sade and Nietzsche represent two major thinkers on “the dark side” of the Enlightenment. They present us with terrifying prospects arising from the overestimation of reason and its ability to discover nature beneath the corruptions of religion and social conventions. What Sade portrays in his libertine “adventures” is subsequently revealed in Nietzsche’s genealogical investigations as the man of réssentiment—the man who has
turned out poorly after centuries of formation. Sade, especially, presents us with a vivid picture of the man of reason in pursuit of pleasure by means of reason used as a weapon or tool of domination. As Adorno and Horkheimer put it: "Enlightenment behaves toward things as a dictator toward men." The domination of nature, including human nature, is thus a major goal of Enlightenment and intimately bound up with its notion of progress. This approach to nature and human beings is very much a part of our present commitment to unsustainable economic development and genocide as a viable political option.

These are some of the fundamental philosophical issues that we will articulate, analyze, and evaluate. We will explore the metaphysical and ethical dimensions of these issues. All of this will culminate in your research paper. You are encouraged to submit your papers to the Loyola Undergraduate Journal of Philosophy, which publishes in the spring every year. Your papers will also become part of your undergraduate portfolio.

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“We were not originally made to be learned; we have become so perhaps by a sort of abuse of our organic faculties, and at the expense of the State, which nourishes a host of loafers whom vanity has adorned with the name of ‘philosophers’. Nature created us all solely to be happy—yes, all, from the crawling worm to the eagle that soars out of sight in the clouds. That is why she has given all animals some share of natural law, share of greater or less delicacy according to the needs of each animal’s organs when in good condition.” —Julien Offray de la Metttrie

“My prick positively jumps when I do evil, in evil I discover precisely what is needed to stimulate in me all of pleasure’s sensations, and I perform evil for that reason, for it alone, without any ulterior motive.” —Président de Curval

“Bad taste has its rights no less than good taste, and even a prior right if it corresponds to a great need, provides certain satisfaction and, as it were, a universal language, an absolutely intelligible mask and gesture. Compared to that, good, elegant taste always seems somewhat deliberate and contrived and not altogether sure how it will be understood: it never is or has been popular. What is and remains popular is the mask.” —Nietzsche

“Previously, only the poor and savages were exposed to the fury of the capitalist elements. But the totalitarian order gives full rein to calculation and abides by science as such. Its canon is its own brutal efficiency. It was the hand of philosophy that wrote it on the wall—from Kant’s Critique to Nietzsche’s Genealogy of Morals; but one man made out the detailed account. The work of the Marquis de Sade portrays ‘understanding without the guidance of another person’: that is, the bourgeois individual freed from tutelage.” —Horkheimer and Adorno