

**Topics and Instructions for Short Paper**  
**Due: by the start of class on Thursday Feb. 13**

**Instructions**

**Page length, margins, etc.** The essay should be between 5-7 pages, typed, double-spaced, with margins between 0.75 and 1 inch, and font size between 10 and 12 points. The margin and font requirements are to ensure approximately the same range of text within the 5-7 page requirement. You may go a bit beyond 7 pages, but not more than another page.

**Two options for submitting your paper:** You may either turn in a hard copy in class, or submit it electronically under “Assignments” on Connect site for the course (<http://connect.ubc.ca>). If you do the latter, save it in a format compatible with MS Word or Mac Pages (not PDF—it’s too hard for me to make comments on PDFs).

**Citations for quotes and paraphrases:** Any time you use a quote or you paraphrase an idea from any text (whether from readings assigned for class, or from another source), you must cite the source, either in parentheses in the text or with footnotes/endnotes. If you use only material from the versions of the texts assigned in the course, you need not give a bibliography or “works cited” page (though can choose to do so if you wish). You may cite quotes and paraphrases with just the author and/or title, and the page number. If you use a different edition/translation of the texts than those assigned, you must give a bibliography/“works cited” page at the end of the paper, so I know that your pagination will be different. If you use texts beyond those assigned for the course (including internet sources), you must give a bibliography/“works cited” page at the end of the paper that explains where to find these sources. You may use any of the standard citation methods for doing so (and, if you choose, you may use a standard citation method for citing quotes and paraphrases from assigned texts as well): e.g., MLA, APA, Chicago/Turabian. **The paper doesn’t require research beyond the assigned texts** – you may refer to other sources if you wish, but this is not required to get a good mark.

**Avoid plagiarism:** Any use of another’s words, including just a sentence or part of a sentence, without citation, constitutes plagiarism. Use of another’s ideas without citation does as well. To avoid plagiarism, always give a citation whenever you have taken ideas or direct words from another source. See links on the course web site about avoiding plagiarism, or ask Christina if you have questions. Plagiarism will be disciplined to the fullest extent possible under UBC regulations.

**The paper must be an argumentative one**, where you provide a thesis statement in the introductory paragraph(s), and then go on to support this thesis with arguments and references to the texts where applicable. Your paper should also have a conclusion that wraps up the essay. You must give arguments from the texts where needed to justify your claims, but the focus of the paper overall should be on offering an argument for your thesis. You are welcome to offer different interpretations than those given in lecture/discussion; still, regardless of the content of your claims, be they similar to those made in class or different, you should offer text-based justification for them.

**The audience you should assume** for your paper is one of your peers in the course, who have read the text and attended class. What this means is that you can assume they have basic knowledge of the texts and what was said in class, but they may not remember specific details about what you’re discussing because they haven’t looked at it in as much depth as you have.

**Depth of explanation and narrowness vs. breadth and superficiality:** It’s usually best to focus your paper on narrow claims and argue for them in some depth rather than trying to range widely over a very large picture and many claims that you then only have space to justify very quickly. Give as much detail about the texts discussed as is necessary to support your claims about what they say or imply—see above point about the audience you should assume, as this is applicable to how much to explain about the arguments in the text.

**Late penalty:** **Late papers must be accompanied by a “late paper form,” accessible on the Connect site** (under “Assignments”). Late papers will be subject to a **penalty of 5 points (out of 100 possible for the paper) per weekday**, unless prior arrangements have been made or except in cases of excused absence (may require documentation). This penalty begins after class on the due date. If you turn in the paper by 5pm on Feb. 13, it will be 5 points off; by 5pm on Feb. 14, 10 points off, etc. (Reading week counts as “weekdays” for this purpose). You should contact Christina before turning in a late paper if you want to receive full credit, unless this is physically impossible; or at least, as soon as you can after it is late.

## Topics:

Choose one of the following **or** come up with your own  
(It's best if you discuss your own topic with Christina first)

1. What sort of audience does Nietzsche seem to be addressing in the *Genealogy of Morality*, and for what purpose(s)? Perhaps he is addressing different audiences in different places? If so, you may have space to discuss this question in depth in regard to only one part of the text. To start thinking about this question you could consider, among other things, the various places where he refers to “we,” “us,” “our problem,” etc.—whom does he seem to be including in these statements?
2. In Treatise I, Sect. 5, Nietzsche claims that “our problem” is a “quiet” one, contrasting this with the explosive, overly loud “volcano” of Buckle (referred to in Sect. 4). Some might argue that Nietzsche’s text is itself rather loud and explosive at times. In what way is the problem he is dealing with “quiet”? Where else in the text does he refer to silence, quiet, and/or in what ways does he remain silent, and what significance can you get from these considerations for what he is attempting to do in the *Genealogy*?
3. Choose one or more images Nietzsche uses in the *Genealogy* and discuss its argumentative and rhetorical significance: what do the various aspects of this image allow him to do that he might not be able to do well without it? Or, alternatively, you might criticize the image, arguing that it doesn’t fit well what he seems to be trying to do with it. For example, you could discuss the birds of prey and the lambs in Treatise I, the sovereign individual as a “late fruit” on a tree with deep historical roots in Treatise II, the references to pregnancy and motherhood in Treatises II (Sect. 18, 19) and III (Sect. 8, among others), or other(s) of your choice.
4. Nietzsche arguably appeals to notions of truth, historical accuracy, and rectifying misunderstandings in various parts of the text, seemingly claiming that his own view is in some sense more “truthful” than those of others (see, e.g., the Preface, Sects. 1 & 2 of Treatise I; Sects. 4 & 11 of Treatise II, and elsewhere). Considering his discussion of the role of perspectives in generating knowledge (Treatise III Sect. 12), what sort of “truth” might he be appealing to in these sections? Or, is he really making an appeal to truth at all? *Optional:* if you have space, you could also discuss the argumentative or rhetorical role of such appeals to “truth” in his text: what might he be *doing* with them?
5. Consider the various types of figures Nietzsche discusses in the *Genealogy*, e.g., the noble, the slave, the ascetic priest, the philosopher, the artist, the scientist (among others). Could one argue that Nietzsche is taking up one of these roles himself within the text? *If you think not, you won’t have space to discuss how each one doesn’t fit what he is doing; you might then focus on arguing for a different sort of role that he does take up instead.*
6. Some have argued that *On the Genealogy of Morality* is designed to encourage some kind of change in its readers (see, e.g., the discussion of its rhetorical aspects in Owen and Janaway; Gemes also says at the end of “Nietzsche on Free Will, Autonomy, and the SI” that N is encouraging us to become more like the SI). But with his critique of “free will” in the sense of a separable subject acting beyond its character, how might one say that readers could be moved to change in some way after reading the text? I.e., perhaps they can’t just freely choose to think and act differently. What role could Nietzsche’s text play in leading them to change, then?