



School of Humanities and Languages

**ARTS2376, Nietzsche and Political Philosophy
S2, 2014**

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1. Course Staff and Contact Details			
Course Convenor			
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Lecturer			
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Consultation Time			
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2. Course Details	
Units of Credit (UoC)	6UoC
Course Description	<p>Some of the most important 20th Century thinkers in contemporary continental and political philosophy see in Nietzsche's philosophy, i.e. in his critique of Christian morality, metaphysics and modern civilization a source for the overcoming of totalitarian forms of power. In this course we are going to study Nietzsche's conception of truth and enlightenment; culture and nature; life, morality and history; power and politics in and through a reading of selections from Nietzsche's early and late works.</p> <p>We are also going to study the relation between Nietzsche and 20th century continental and political philosophy through a reading of selections from major 19th and 20th century philosophers and political theorists such as Hannah Arendt, Max Weber, Michel Foucault, George Bataille, Theodor W. Adorno and Max Horkheimer, and Jacques Derrida whose conceptions of philosophy and of the political are inspired by Nietzsche.</p>
Course Aims	<ol style="list-style-type: none"> 1. This course aims to introduce students to the central concerns and enduring ideas of Nietzsche's philosophy and its relation to contemporary continental philosophy and contemporary political thought. 2. It also aims to enable students to develop advanced reasoning and interpretative skills associated with the historical and interpretative approach to philosophy. 3.
Student Learning	<ol style="list-style-type: none"> 1. Understand the primary concerns and key concepts of

Outcomes		Nietzsche's philosophy.
	2.	Appreciate how Nietzsche's philosophy has influenced contemporary continental and political thought.
	3.	Demonstrate enhanced skills associated with philosophical inquiry, including careful reading and interpretation, skills in oral and written critical analysis and argument, and clear written expression.
	4.	Demonstrate sufficient knowledge and skills to allow further independent engagement with other key thinkers who have emerged from, and are in dialogue with, this philosophical tradition.
Graduate Attributes	1.	The skills involved in scholarly enquiry.
	2.	An in-depth engagement with the relevant disciplinary knowledge in its interdisciplinary context.
	3.	The capacity for analytical and critical thinking and for creative problem-solving.
	4.	The ability to engage in independent and reflective learning.
	5.	Information literacy - the skills to appropriately locate, evaluate and use relevant information.

3. Learning and Teaching Rationale

Studying philosophy involves:

- (a) acquiring knowledge about the ideas and concepts held by influential philosophers and, by critical engagement with those ideas, developing one's own, and
- (b) developing critical thinking skills and methods of argument, debate, and analysis whereby you challenge accepted ideas and assumptions, including those held by yourself.

4. Teaching Strategies

On the basis of this understanding of philosophy (see above), the lectures in this course will provide students with knowledge, guidance and background information about the concepts, ideas and concerns of the 19th century philosopher, Friedrich Nietzsche. Students will also learn about Nietzsche's own approach to philosophy as well as the influence he had on some of the key thinkers in contemporary continental philosophy and political thought such as Hannah Arendt, Michel Foucault, Gilles Deleuze, George Bataille, and Jacques Derrida among others.

Equally important is that students develop skills of interpretation, critical thinking, and argument. Hence, students will be expected to read the set material before class, work on their own interpretations of that material, and allow it to challenge their own beliefs. Students are to develop their ideas in debate and dialogue with others as a central part of the learning and teaching process. Tutorials will in great part be devoted to debating your interpretations of the set material with others. This and the assessment tasks are designed to enable students to clarify and refine their interpretations of Nietzsche's philosophy and how it might be used to analyse contemporary problems, as well as enabling students to refine their skills in critical thinking and argument. The more effort one puts in to reading and interpretation, listening to the views of others and being constructive in one's criticisms, both in dialogue and in writing, the more enjoyable philosophy is. As Nietzsche is one of the more colourful and provocative philosophers of the modern era, tutorial discussions are likely to be both lively and interesting.

5. Course Assessment

Assessment Task	Length	Weight	Learning Outcomes Assessed	Graduate Attributes Assessed	Due Date
Tutorial participation and Reading engagement: Submit 1 question. These will be used as the basis for discussion in lectures and tutorials.	Questions should be 2-3 sentences in length and no more than a ½ page and should indicate the context and page no(s) of the reading to which they refer.	20%	1-4	1-5	Ongoing (Every week at the beginning of the Lecture: Please submit your question to the Course Convenor: Prof Vanessa Lemm at the beginning of each lecture)
Oral Presentation:	15-20 minutes	20%	1-4	1-5	Dates to be determined in

One individual or group presentation and feedback to other students on their oral presentation	during tutorial on assigned text				week 1
Critical Analysis Exercise: Focus on one of Nietzsche's shorter texts to explain, reconstruct, and assess his argument toward a particular claim.	1,000-1,500 words	20%	1 and 3	1-5	Week 11 (Thursday 9 October 2014)
Final Essay	2,500 - 3,000 words	40%	1-4	1-5	Week 15 (Monday 3 November COB)

Please Note: In addition to fulfilling the above assessment requirements, students are expected to attend at least 80% of their lectures and tutorials in order to pass the course.

Course Assessment

1. Tutorial participation and Reading engagement: 20%

- Task: Submit 1 question. These will be used as the basis for discussion in tutorials.
- Length: Questions should be 2-3 sentences in length and no more than a ½ page and should indicate the context and page no(s) of the reading to which they refer.
- Due date: Ongoing. Every week at the beginning of the Lecture. Please submit your question to the Course Convenor: Prof Vanessa Lemm at the beginning of each Lecture.

This mark is based on your contribution to class discussion and demonstrated engagement with the reading. It assesses learning outcomes 1-4. Enjoying and learning something from this course depends on your willingness to carefully read and think about the set reading *before class*. Like all philosophy, the reading is open to some interpretation and debate. When you do the preparatory reading it is useful to take notes about what you think is being claimed, how these claims might be related to the topic for that week, whether or not you find the claims interesting or plausible and why. Not everything said in the reading will be directly relevant to our concerns so your note-taking will involve selecting some points for elaboration over others. Keep these notes to use as a basis for discussion and for writing essays. As you are reading and thinking about the material, formulate a question arising from something that interests you, bothers you, you think is problematic or you don't understand. **Each week you are required to submit 1 question (with your name attached) in hard copy to your Course Convenor: Prof Vanessa Lemm at the beginning of the LECTURE.** These will be

used as the basis for discussion in lectures and tutorials and will count towards your Tutorial participation and Reading Engagement mark. Questions should be 2-3 sentences in length and no more than a 1/2 page and should indicate the context and page no(s) of the reading to which they refer. Keep a copy for your later reference.

Criteria for Assessment of Participation

See "Assessment" for details on preparing for class discussion and why this part of the assessment matters. Formulate 1 question from *your* reading *before* you come to class (ie. don't base your question on the lecture). To show that the question arises from your reading, indicate the context in which the question arises. To set the context you might say what the author is talking about when s/he makes the point that you are concerned about. And say why you have raised the question (e.g. s/he seems to be contradicting her/himself or s/he is referring to an idea/concept unfamiliar to you or it is interesting because ...). 2-3 sentences should be enough. No more than ½ page. Keep a copy for your later reference. Include the relevant page number of the reading and put your name at the top.

The quality of your questions and spoken contributions will be judged by:

- your capacity to critically engage with and analyse the readings
- the depth of your insights into the issues discussed
- your ability to respond to questions asked by other members of the class
- your capacity to build upon or innovate from the set readings and to develop and maintain your own point of view.

This means that simply talking a lot won't get you the grades. It needs to be clear from both your written questions and your spoken contributions that you have done the reading and have prepared for the tutorial discussion in advance. Participation means *showing others in the class that you have done the reading*. It is *also important to listen to what others have to say and respond to their input constructively*.

Note though, that 'showing that you have done the reading' does not mean that you must understand it. Sometimes, the best way to show your engagement is to say that you don't understand what an author is getting at, particularly if you can also say what it is about the text that is confusing. So, keep in mind that you are NOT expected to understand every issue before you come to class – though you should prepare in advance and know what you are confused about.

Oral assessment tests the depth of your engagement with the course material over the semester and helps you develop a comprehensive understanding of the themes addressed in the course. It tests factors such as:

- The depth of engagement with the issues addressed in your tutorial contributions
- Your critical reasoning skills as shown in your engagements with others in the class
- Your capacity to incorporate conceptual material into your own responses to an issue
- Your engagement with the broad field of study
- Your ability to reflect on and incorporate new material over the duration of the course

2. Oral Presentation: 20%

- Task: One individual or group presentation and feedback to other students on their oral presentation.
- Length: 15-20 minutes during tutorial on assigned text.
- Due date: Dates to be determined in week 1.

Oral presentations whether group or individual should not be longer than 15 minutes maximum. You should present the main ideas of the text based on the selection of key passages.

Schedule of Presentations:

Week 1 (31 July)

No Tutorials

Week 2 (7 August)

Presentation 1: Kant, *What is Enlightenment?*;

Presentation 2: F. Nietzsche, *Untimely Meditations III (Schopenhauer as Educator, 1-3)*

Week 3 (14 August)

Presentation 3: Adorno/Horkheimer, *The Dialectics of Enlightenment* (The Concept of Enlightenment).

Presentation 4: F. Nietzsche, *On Truth and Lies in an Extra-Moral Sense*

Week 4 (21 August)

Presentation 5: F. Nietzsche, *The Greek State and Homer's Contest*.

Presentation 6: H. Arendt, *The Human Condition* (Part V. Action except section 33 and 34).

Week 5 (28 August)

Presentation 7: F. Nietzsche, *Untimely Meditations II (On the Use and the Disadvantages of History for Life 1-4)*.

Presentation 8: F. Nietzsche, *The Genealogy of Morals* (2.1, 2.2 and 2.3).

Week 6 (4 September)

Presentation 9: H. Arendt, *The Human Condition* (Part V., section 33).

Presentation 10: M. Weber, *The Vocation of Politics*.

Week 7 (11 September)

Presentation 11: J. Derrida, *On Forgiveness*

Presentation 12: H. Arendt, *The Human Condition* (Part V., 34).

Week 8 (18 September)

Presentation 13: F. Nietzsche, *Thus Spoke Zarathustra* (Prologue, On the Gift-Giving Virtue)

Presentation 14: G. Bataille, *The Notion of Expenditure* (in *The Accused Share*).

Week 9 (25 September)

No oral presentations: Critical Analysis Exercise

Week 10 (2 October)

Term break

Week 11 (9 October)

Presentation 15: F. Nietzsche, *The Genealogy of Morals* (First and Second Essay).

Presentation 16: M. Foucault, *Discipline and Punish* (Part One 1, Part Three 2 and 3, Part Four 3).

Week 12 (16 October)

Presentation 17: F. Nietzsche, *The Genealogy of Morals* (Third Essay). F. Nietzsche, *Twilight of the Idols* ("Improvers"; "Morality as Anti-Nature")

Presentation 18: M. Foucault, *The History of Sexuality* (Part 5, Right of Death and Power over Life).

Week 13 (23 October)

No oral presentation: Final Essay

Week 14 (30 October)
No tutorial: Final Essay

Marking Criteria for Oral Presentations

Criterion	%	Unsatisfactory	Adequate	Good	Very Good	Outstanding
Preparation and Compliance with instructions	25	<p>Presentation is poorly prepared, disorganised, doesn't give a summary of the reading material. Fails to follow instructions, either by not keeping to time and/or by failing to cover the various components and/or by doing something entirely different from the instructions.</p> <p style="text-align: right;"><12.5</p>	<p>Presentation is reasonably well prepared, gives a general summary of the reading material. Presentation is largely in accordance with instructions but exceeds stipulated time to a minimal extent or fails to complete all components or deviates from instructions in other ways, perhaps with extraneous material or activity.</p> <p style="text-align: right;"><16.25</p>	<p>Presentation is reasonably well prepared, gives a full and considered summary of the reading material. Presentation does everything as per instructions within stipulated time with minor deviation from instructions and extraneous material or activity.</p> <p style="text-align: right;"><18.75</p>	<p>Presentation is very well prepared, gives a detailed summary of the reading material and includes some critical appraisal. Presentation does everything as per instructions within stipulated time, with either minimal deviation or minimal extraneous material or activity.</p> <p style="text-align: right;"><21.25</p>	<p>Presentation is exceptionally well prepared, gives a detailed summary of the reading material demonstrating depth of insight and critical appraisal. Presentation does everything as per instructions within stipulated time, with no deviation or extraneous material or activity.</p> <p style="text-align: right;">≥ 21.25</p>
Clarity of response to text	25	<p>Presentation fails to outline a specific, coherent response to the reading.</p> <p style="text-align: right;"><12.5</p>	<p>Presentation attempts to outline a response to the text, but it may not be clear, coherent or consistent, or the answer may not correspond to the topic.</p> <p style="text-align: right;"><16.25</p>	<p>Presentation outlines a clear and coherent response to the text but the discussion may be (1) too broad, (2) too narrow, (3) too descriptive and narrative rather than analytical and argumentative.</p> <p style="text-align: right;"><18.75</p>	<p>Presentation outlines a specific, clear, coherent and consistent response to the reading. It is focused and detailed.</p> <p style="text-align: right;"><21.25</p>	<p>Presentation outlines a sophisticated, specific response to the reading, contains no more than the minimum description or narrative necessary for context.</p> <p style="text-align: right;">≥21.25</p>
Critical thinking	25	<p>No evidence that the text or question has been read critically. No assessment of the strengths and weaknesses of the text.</p> <p style="text-align: right;"><12.5</p>	<p>Limited evidence that the text has been read critically, i.e. that claims are not just simply accepted at face value. A critical assessment of its strengths and weaknesses is given, but it may be superficial or unsubstantiated.</p> <p style="text-align: right;"><16.25</p>	<p>Evidence of critical reading of the text and critical use of key terms, assumptions etc. A meaningful assessment of strengths and weaknesses is offered.</p> <p style="text-align: right;"><18.75</p>	<p>There is evidence of a preparedness to critique the text, the topic, terminology, received wisdom, common assumptions and/or the claims of scholars and others in a meaningful way. A substantial and insightful assessment of strengths and weaknesses is offered.</p> <p style="text-align: right;"><21.25</p>	<p>There is substantial evidence of critical thought on the topic and the text (including in the assessment of its strengths and weaknesses). Evidence of a preparedness to think outside the box or to relate issues to other aspects of the course.</p> <p style="text-align: right;">≥21.25</p>
Oral communication	25	<p>Presentation (or a substantial component thereof)</p>	<p>Presentation is comprehensible, but only with</p>	<p>Presentation is easily comprehensible,</p>	<p>The presentation is easily comprehensible</p>	<p>Presentation is a pleasure to listen to. It is</p>

	is impossible to hear or follow. Voice may be inaudible, or language may be incomprehensible. Delivery may create confusion or impede understanding.	<12.5	difficulty, either due to inadequate voice projection, poor expression or articulation, or excessive speed. There may be some repetition, waffle, straying from the point or confusion, but not enough to prevent understanding.	<16.25	with at most minor lapses in projection, articulation, expression etc. Communication could be improved, perhaps with more eye contact, or by speaking freely rather than reading. Minimal repetition, waffle or straying from the point.	<18.75	with no lapses in voice projection or volume, articulation or expression. Delivery is clear and focused. There is no repetition, waffle or confusion.	<21.25	delivered clearly, confidently and articulately, possibly with flair in expression. Speaker makes an effort to engage listeners. Delivery is not only clear and focused but successfully distinguishes major and minor points.	≥21.25
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3. Critical Analysis Exercise: 20%;

- Task: Focus on one of Nietzsche's shorter texts to explain, reconstruct, and assess his argument toward a particular claim.
- Length: 1,000-1,500 (max) words
- Due date: Week 11 (Thursday 9 October 2014) at COB.

For a list of topics, see below (point 7).

This exercise allows students to focus on one of Nietzsche's shorter texts to explain, reconstruct, and assess his argument toward a particular claim. Aside from helping students understand some of Nietzsche's key concepts it is designed to develop student's skills in exposition, critical thinking, and philosophical argument.

4. Final Essay: 40%

- Task: Write a final essay
- Length: 2,500-3,000 words
- Due date: Week 15, Monday 3 November COB.

For a list of topics, see below (point 6).

Essay writing hints:

1. Read the 'learning outcomes' of the course. These are the criteria used in assessing the content of your written work.
2. Your essay will be addressing a conceptual problem/issue arising from the themes of the course. Raise the problem clearly in your introduction and give some indication of how you will address it. The rest of the essay should (1) elaborate the problem/issue in detail with reference to the reading selected from the course material and (2) develop an argument towards resolving the problem/issue. You are not expected to actually solve the problem; instead, indicate your thinking by producing a carefully considered response to the question. This usually involves considering different possible approaches to the problem. Both elaborating the problem/issue and developing an argument should be done in 'steps', with one main point per paragraph and with each step following from the previous one.
3. Remember that the reader of your essay cannot read your thoughts. So you need to include all necessary information for the reader to understand what you're discussing and your argument. A good test for this is to get someone else in the class (or a friend) to read over a draft.

4. You must type your essay. Use double spacing and leave a generous margin (both allow space for comments). Check your spelling and grammar.

5. It is essential to acknowledge all your sources (both 'primary' and commentary, for facts and opinions). Use quotation marks for any wording which is not your own and if you paraphrase someone else's analysis (including material from the web) acknowledge the source. When referencing Nietzsche's work, use the following abbreviations:

Criteria for assessment of essays

These are the criteria used to mark your essay. Specific considerations include but are not necessarily limited to:

- Content: demonstrated understanding of concepts referred to; ability to synthesize theoretical and applied problems; coherence of argument; grasp of key issues that arise in the problem addressed; ability to be concise and present a coherent argument within the word limit, balance between exposition of philosophical concepts and comment
- Style: Coherence of structure, clarity of ideas and expression, grammar, concision, and overall cohesion

Typical marking template

(Note: not all marking criteria carry the same weight, eg items under content/structure are more important, although these are all helped by a clear writing style. The list should give you an idea of what we're looking for in a good philosophy essay)

CONTENT/STRUCTURE	HD	D	C	P	F	CONTENT/STRUCTURE
Coherent argument and analysis						Argument/analysis lacks coherence
Clear discussion of key issues,						Issues unclear/poorly chosen
Sophisticated grasp of concepts with clear exposition						Lacks understanding of concepts or these are insufficiently explained
Material well structured						Material is disordered and lacks cohesive structure
Tightly argued and thoughtful						Unsupported claims and/or bias

STYLE	HD	D	C	P	F	STYLE
Ideas clearly expressed						Unclear expression; Difficult to understand
Concise development of ideas						Verbose, rambling or uncontrolled
Precise use of language						Imprecise, Obscure use of language
Free of grammatical errors						Numerous grammatical errors

5. Standard Abbreviations for Nietzsche's work

References to Nietzsche's unpublished writings are standardized, whenever possible, to refer the most accessible edition of Nietzsche's note-books and publications, *Nietzsche, Sämtliche Werke: Kritische Studienausgabe*, compiled under the general editorship of Giorgio Colli and Mazzino Montinari, are cited as *KSA*. References to the edition of the *Nietzsche, Werke: Kritische Gesamtausgabe Werke*, compiled under the general editorship of Giorgio Colli and Mazzino Montinari, are cited as *KGW*. References to the editions of letters, *Nietzsche, Sämtliche Briefe: Kritische Studienausgabe Briefe*, compiled under the general editorship of Giorgio Colli and Mazzino Montinari, are cited as *KSB*. In the cases in which the *KSA* are cited, references provide the volume number followed by the relevant fragment number and any relevant aphorism (e.g., *KSA* 10:12[1].37 refers to volume 10 fragment 12[1] aphorism 37). In the cases in which the *KSB* is cited, references provide the number of the letter, followed by volume and the page number (e.g. Letter Nr. 648, *KSB* 5:271). In the cases in which the *KGW* are cited, references provide the volume number followed by the section number followed by the fragment and in some cases the page number. The following abbreviations are used for citations of Nietzsche's writings:

<i>A</i>	<i>The Antichrist</i>
<i>AOM</i>	<i>Assorted Opinions and Maxims (HH, vol. II, part 1)</i>
<i>BGE</i>	<i>Beyond Good and Evil</i>
<i>BT</i>	<i>The Birth of Tragedy</i>
<i>CW</i>	<i>The Case of Wagner</i>
<i>D</i>	<i>Daybreak (alternately: Dawn)</i>
<i>DS</i>	"David Strauss, the writer and the Confessor" (<i>UM I</i>)
<i>EH</i>	<i>Ecce Homo</i> (sections abbreviated "Wise," "Clever," "Books," "Destiny"; abbreviations for titles discussed in "Books" are indicated instead of "Books" where relevant)
<i>FEI</i>	"On the Future of Our Educational Institutions" (<i>KSA</i> 1)
<i>GM</i>	<i>On the Genealogy of Morals</i>
<i>GMD</i>	<i>Greek Music Drama (Das Griechische Musikdrama, KSA 1)</i>
<i>GS</i>	<i>The Gay Science</i>
<i>GSt</i>	"The Greek State" (<i>KSA</i> 1)
<i>HC</i>	"Homer's Contest" (alternately: "Homer on Competition")
<i>HH</i>	<i>Human, All too Human</i> (two volumes, I and II)
<i>HL</i>	"On the Use and Disadvantage of History for Life" (<i>UM I</i>) (alternately: "Use and Misuse of History for Life"; <i>Vom Nutzen und Nachtheil der Historie für das Leben</i>)
<i>KSA</i>	<i>Sämtliche Schriften: Kritische Studienausgabe</i>
<i>KSB</i>	<i>Sämtliche Briefe: Kritische Studienausgabe Briefe</i>
<i>KGW</i>	<i>Werke: Kritische Studienausgabe Werke</i>
<i>NCW</i>	<i>Nietzsche contra Wagner</i>
<i>P</i>	"The Philosopher. Reflections on the Struggle between Art and Knowledge"
<i>PPP</i>	<i>The Pre-Platonic Philosophers</i> (followed by section and page number)
<i>PT</i>	<i>Philosophy and Truth</i>
<i>PTA</i>	<i>Philosophy in the Tragic Age of the Greeks (KSA 1)</i>
<i>PW</i>	"On the Pathos of Truth" (<i>KSA</i> 1)
<i>SE</i>	"Schopenhauer as Educator" (<i>UM III</i>)
<i>TI</i>	<i>Twilight of the Idols</i> (sections abbreviated "Maxims," "Socrates," "Reason," "World," "Morality," "Errors," "Improvers," "Germans," "Skirmishes," "Ancients," "Hammer")
<i>TL</i>	"On Truth and Lies in an Extra-Moral Sense" (<i>KSA</i> 1)
<i>TSK</i>	"Teleology since Kant" (<i>Die Teleologie seit Kant</i>) (<i>KGW</i> I/4, NF 62[1-58], p. 548-578)
<i>UM</i>	<i>Untimely Meditations</i> (Volumes I-IV) (alternately: <i>Untimely Considerations; Unmodern Observations</i>)
<i>WP</i>	<i>The Will to Power</i>

WS	<i>The Wanderer and His Shadow</i> (HH, vol. II, part 2)
Z	<i>Thus Spoke Zarathustra</i> (references to Z list the part number and the chapter title followed by the relevant section number when applicable)

For other sources use whatever referencing system you are used to, but be consistent. Include a bibliography at the end.

6. Final Essay Questions

Enlightenment and Its Critique:

1. How does Nietzsche conceive the relation between the genius (of culture) and the state (as well as other institutions such as religion, education, etc.)? Discuss how the relation between the genius and the state (institution) is reflected in Nietzsche's conception of freedom and of culture? Explain how this relation reflects Nietzsche's critique of modern liberal and democratic institutions.
2. What is Nietzsche's critique of the Enlightenment in *Schopenhauer as Educator*? In answering this question, you need to explain why does Nietzsche consider modern civil society to stand in tension with the individual's "productive uniqueness" and how does he address this tension in his philosophy of education?
3. How does Kant define "enlightenment" in his essay "What is Enlightenment?" In what sense does Nietzsche follow this tradition? And in what sense is his philosophy an explicitly anti-enlightenment philosophy? In your argument for and against enlightenment you should also use the texts by Adorno/Horkheimer.
4. Compare and contrast Kant's notion of enlightenment with Nietzsche's notion of culture. Enlightenment and culture are both claimed by their authors to be movements towards greater freedom. Explain and discuss the differences between Kant's and Nietzsche's notions of freedom, progress and education.
5. At the end of his essay "What is Enlightenment?" Kant discovers an "almost paradoxical" "tendency in human affairs". Explain what Kant refers to. Make sure to introduce Kant's definition of enlightenment as well as his distinction between the public and the private use of reason. Discuss whether the "solution" Kant offers is a satisfying one from the perspective of Adorno/Horkheimer's critique of Enlightenment.
6. What is enlightenment according to Kant? And what is the critique Nietzsche puts forth against Kant's understanding of enlightenment? What are the affinities between Nietzsche's and Adorno's/Horkheimer's critique of the enlightenment?

Power and Politics: From Greek Agon to Contemporary Conceptions of Political Action:

7. Contrast and compare the figure of agent in Arendt and the figure of the sovereign individual in Nietzsche. In what sense does Nietzsche's and Arendt's notion of sovereignty exceed a purely individualistic understanding of individual freedom. In answering this question make sure to explain the Nietzschean and Arendtian notion of freedom as inherently agonistic.
8. In "Homer on Competition" Nietzsche suggests that a certain kind of envy is "good for men". What kind of envy does he refer to and why does he believe it to be a good for human beings? How does this idea of "good envy" relate to Arendt's conception of action?
9. In "The Greek State" Nietzsche claims that the modern ideas of "dignity of work" and "dignity of man" are mere ideologies intended to conceal the fact that work is enslaving and that life has no value. Why does Nietzsche believe that work is enslaving and that life (for the sake of survival) has no value? How can work (and life) be redeemed according to Nietzsche and Arendt?
10. Compare and contrast Nietzsche's notion of culture and Arendt's notions of speech and action?
11. Arendt in "The Human Condition" claims that a "life without speech and without action" is "literally dead" and ceases to be a human life (chapter V, section 1). Nietzsche in his early writings claims that a life without culture ceases to be a human life. Both understand the

Greek polis (in contrast to the modern state) as a space which allows for the becoming human of the human being. Why is the Greek polis according to Arendt and to Nietzsche a space where the becoming human of the human being was possible? When answering this question please address only one author, i.e. either Arendt or Nietzsche.

Conceptions of Political Responsibility

12. Compare and contrast the notions of forgetfulness and promise in Nietzsche with the notions of forgiveness and the promise in Arendt. What are the differences and the similarities of their accounts?
13. Compare and contrast the problem of freedom and responsibility in Nietzsche and Weber. What are the differences and the similarities of their accounts?
14. Compare and contrast the notion of the enlightened individual/public in Kant (the scholar/the public use of freedom) with the sovereign individual in Nietzsche.
15. Both Adorno/Horkheimer and Nietzsche saw individual freedom and responsibility threatened by the rise of mass society and their mass ideologies (communism, liberalism etc.). Explain, compare and discuss their views on this problem as well as the solution each of the two authors offers in view of safeguarding individual freedom and responsibility.
16. Nietzsche defines individual freedom “as something one has and does not have, something one wants, something one conquers” (TI). Discuss this idea of freedom. In what way is it different from the liberal understanding of individual freedom? What kind of political power is more conducive to the freedom of the individual according to Nietzsche?

Giving and Forgiving

17. Compare and contrast Arendt’s and Derrida’s conception of forgiveness. What are the differences and the similarities of their accounts?
18. Compare and contract Nietzsche’s conception of the gift-giving virtue and Bataille’s conception of expenditure. What are the differences and the similarities of their accounts?

Domination and Power over Life

19. In *On the Genealogy of Morality* (II, 16) Nietzsche investigates the origin of ‘bad conscience’. He identifies ‘bad conscience’ as a “serious illness”, but also as a “great promise”. Explain in what sense bad conscience is both an illness and a promise.
20. Explain and discuss Nietzsche’s critique of Christian morality in *Twilight of the Idols*. Why does Nietzsche, despite his harsh critique of Christianity, claim that “we, we immoralists and anti-Christians, see that it is to our advantage that the Church exists ...” (*Twilight of the Idols*, Morality as Anti-Nature, 3)? In answering this question make sure that you explain the difference between morality as a means of liberation and cultivation as opposed to morality as a means of domination and civilization.
21. What is disciplinary power for Foucault? In what sense is it more humane, and in what sense is it more de-humanizing, than sovereign power and its use of physical punishments and torture?

7. Critical Analysis Exercise

Enlightenment and Its Critique:

1. In *Schopenhauer as Educator* Nietzsche claims that he can “profit from a philosopher only insofar as he can be an example” (SE 3). Analyse this passage in its context.
2. In *Schopenhauer as Educator* Nietzsche writes:
 “It was thus truly roving through wishes to imagine I might discover a true philosopher as an educator who could raise me above my insufficiencies insofar as these originated in the age and teach me again to be *simple* and *honest* in thought and life, that is to say to be untimely, that word understood in the profoundest sense; for men have now become so complex and many-sided they are bound to become dishonest whenever they speak at all, make assertions and try to act in accordance with them” (SE 2, Nietzsche’s emphasis).

Make sure to explain Nietzsche's idea of "untimeliness" in the context of this citation as well as that of his *Untimely Meditation*.

3. Discuss and explain the following citation: "Enlightenment is mankind's exit from its self-incurred immaturity" (Kant, "What is Enlightenment").

4. Explain and discuss the following citation from Nietzsche's "Schopenhauer as educator" (SE 1): "Your true educators and formative teachers reveal to you that the true, original meaning and basic stuff of your nature is something completely incapable of being educated or formed and is in any case something difficult of access, bound and paralyzed: your true educators can be only your liberators."

5. Nietzsche in "Schopenhauer as Educator" writes:

"But even if the future gave us no cause for hope – the fact of our existing at all in this here-and-now must be the strongest incentive to us to live according to our own laws and standards: the inexplicable fact that we live precisely today, when we had all infinite time in which to come into existence, that we possess only a short-lived today in which to demonstrate why and to what end we came into existence now and at no other time. We are responsible to ourselves for our own existence; consequently we want to be the true helmsman of this existence and refuse to allow our existence to resemble a mindless act of chance" (SE 1).

Explain Nietzsche's conception of responsibility in the context of this passage as well as in the context of his untimely meditation.

Conceptions of Political Responsibility

6. Explain and discuss the following passage of Nietzsche's *Twilight of the Idols*:

"What alone can our teaching be? – That no one gives a human being his qualities: not God, not society, not his parents or ancestors, not he himself ... No one is accountable for existing at all, or for being constituted as he is, or for living in the circumstances and surroundings in which he lives. The fatality of his nature cannot be disentangled from the fatality of all that which has been and will be." (TI, *The Four Great Errors*, 8)

Relate the discussion of this passage to the problem of the critique of morality in Nietzsche as well as to Nietzsche's critique of Christian morality as anti-nature.

7. At the beginning of *On the Genealogy of Morality* Nietzsche writes:

"Now for me, it is obvious that the real breeding-ground for the concept 'good' has been sought and located in the wrong place by this theory: the judgment 'good' does *not* emanate from those to whom goodness is shown! Instead it has been 'the good' themselves, meaning the noble, the mighty, the high-placed and the high-minded, who saw and judged themselves and their actions as good, I mean first-rate, in contrast to everything lowly, low-minded, common and plebeian. It was from this *pathos of distance* that they first claimed the right to create values and to give these values names: usefulness was none of their concern" (GM I, 2, Nietzsche's emphasis).

What is the theory of the origin of values that Nietzsche rejects in this passage? What is Nietzsche's own theory of the origin of values?

8. Explain and discuss the following passage from Nietzsche's "Beyond Good and Evil": "To recognize untruth as a condition of life – that certainly means resisting accustomed value feelings in a dangerous way; and a philosophy that risks this would by that token alone place itself beyond good and evil" (BGE, part I, 4)

In answering this question make sure that you explain what is the difference between a philosophy which believes in the absolute validity (truth) of good and evil and a philosophy which denies the absolute validity (truth) of good and evil. How do these differences affect the life (existence) and the values of the individual? Why is the task of overcoming "good and evil" a dangerous and risky one according to Nietzsche?

9. Explain and discuss the following citation: "To breed an animal which is able to make promises – is that not precisely the paradoxical task which nature has set herself with regard to humankind? is it not the real problem of humankind? ... The fact that this problem has been solved to a large degree must seem all the more surprising to the person who can fully appreciate the opposing force, forgetfulness" (GM II, 1).

In answering this question make sure to explain in what sense the problem of humankind seems to have been solved and in what sense it remains unsolved. What is needed according to Nietzsche in order for the human being to become an animal worthy of the right to make promises? What is the crucial role forgetfulness plays in achieving this aim? In answering this question you should also use Nietzsche's "On the uses and disadvantages of history for life".

8. Don't plagiarize. Plagiarism is a serious form of academic misconduct. It can be avoided in part by following point 5. Further information on plagiarism is available at: <http://www.lc.unsw.edu.au/plagiarism/index.html>

Formal Examination

This course has no formal final examination.

Grades

All results are reviewed at the end of each semester and may be adjusted to ensure equitable marking across the School.

The proportion of marks lying in each grading range is determined not by any formula or quota system, but by the way that students respond to assessment tasks and how well they meet the objectives of the course. Nevertheless, since higher grades imply performance that is well above average, the number of distinctions and high distinctions awarded in a typical course is relatively small. At the other extreme, on average 6.1% of students do not meet minimum standards and a little more (8.6%) in first year courses. For more information on the grading categories see <https://my.unsw.edu.au/student/academiclife/assessment/GuideToUNSWGrades.html>

Submission of Assessment Tasks

Assignments which are submitted to the School Assignment Box must have a properly completed School Assessment Coversheet, with the declaration signed and dated by hand. The Coversheet can be downloaded from <https://hal.arts.unsw.edu.au/students/courses/course-outlines/>. It is your responsibility to make a backup copy of the assignment prior to submission and retain it.

Assignments must be submitted before 4:00pm on the due date. Assignments received after this time will be marked as having been received late.

Late Submission of Assignments

Late assignments will attract a penalty. Of the total mark, 3% will be deducted each day for the first week, with Saturday and Sunday counting as two days, and 10% each week thereafter.

The penalty may not apply where students are able to provide documentary evidence of illness or serious misadventure. Time pressure resulting from undertaking assignments for other courses does not constitute an acceptable excuse for lateness.

6. Attendance/Class Clash

Attendance

Students are expected to be regular and punctual in attendance at all classes in the courses in which they are enrolled. Explanations of absences from classes or requests for permission to be absent from classes should be discussed with the teacher and where applicable accompanied by a medical certificate. If students attend less than 80% of their possible classes they may be refused final assessment.

Students who falsify their attendance or falsify attendance on behalf of another student will be dealt with under the student misconduct policy.

Class Clash

A student who is approved a permissible clash must fulfil the following requirements:

- a. The student must provide the Course Convenor with copies of lecture notes from those lectures missed on a regular basis as agreed by the Course Convenor and the student.
- b. If a student does attend a lecture for which they had secured a permitted clash they will still submit lecture notes as evidence of attendance.
- c. **Failure to meet these requirements is regarded as unsatisfactory performance in the course and a failure to meet the Faculty's course attendance requirement. Accordingly, Course Convenors will fail students who do not meet this performance/attendance requirement.**
- d. Students must attend the clashed lecture on a specific date if that lecture contains an assessment task for the course such as a quiz or test. Inability to meet this requirement would be grounds for a Course Convenor refusing the application. If the student misses the said lecture there is no obligation on the Course Convenor to schedule a make-up quiz or test and the student can receive zero for the assessment task. It should be noted that in many courses a failure to complete an assessment task can be grounds for course failure.

7. Academic Honesty and Plagiarism

Plagiarism is presenting someone else's thoughts or work as your own. It can take many forms, from not having appropriate academic referencing to deliberate cheating.

In many cases plagiarism is the result of inexperience about academic conventions. The University has resources and information to assist you to avoid plagiarism.

The Learning Centre assists students with understanding academic integrity and how to not plagiarise. Information is available on their website: <http://www.lc.unsw.edu.au/plagiarism/>. They also hold workshops and can help students one-on-one.

If plagiarism is found in your work when you are in first year, your lecturer will offer you assistance to improve your academic skills. They may ask you to look at some online resources, attend the Learning Centre, or sometimes resubmit your work with the problem fixed. However, more serious instances in first year, such as stealing another student's work or paying someone to do your work, may be investigated under the Student Misconduct Procedures.

Repeated plagiarism (even in first year), plagiarism after first year, or serious instances, may also be investigated under the Student Misconduct Procedures. The penalties under the procedures can include a reduction in marks, failing a course or for the most serious matters

(like plagiarism in an Honours thesis) or even suspension from the university. The Student Misconduct Procedures are available here:

<http://www.gs.unsw.edu.au/policy/documents/studentmisconductprocedures.pdf>

8. Course Schedule				
To view course timetable, please visit: http://www.timetable.unsw.edu.au/				
Week Commencing:	Topic	Lecture Content	Tutorial/Lab Content	Readings
Week 1	Introduction to Nietzsche and Political Philosophy	Introduction to Nietzsche and Political Philosophy	No Tutorial	No Readings
Week 2	Enlightenment and its Critique: Nietzsche and Kant	Enlightenment and its Critique: Nietzsche and Kant	Enlightenment and its Critique: Nietzsche and Kant	I. Kant, What is Enlightenment; F. Nietzsche, Schopenhauer as Educator 1-3; F.
Week 3	Enlightenment and its Critique: Nietzsche and the Frankfurt School	Enlightenment and its Critique: Nietzsche and the Frankfurt School	Enlightenment and its Critique: Nietzsche and the Frankfurt School	T.W.Adorno/M. Horkheimer, Dialectic of Enlightenment (The Concept of Enlightenment); F. Nietzsche, On Truth and Lies in an Extra-Moral Sense. Nietzsche, Twilight of the Idols, Skirmishes 34, 35, 38, 39, 40, 41, 43, 44, 45, 47, 48
Week 4	Power and Politics: From Greek <i>Agon</i> to Contemporary Conceptions of Political Action	Power and Politics: From Greek <i>Agon</i> to Contemporary Conceptions of Political Action	Power and Politics: From Greek <i>Agon</i> to Contemporary Conceptions of Political Action	F. Nietzsche, The Greek State and Homer's Contest; H. Arendt, The Human Condition (Part V On Action)
Week 5	Conceptions of Political Responsibility I: Memory, Forgetfulness and the Promise: Nature, Culture and the Emergence of the Sovereign Individual	Conceptions of Political Responsibility I: Memory, Forgetfulness and the Promise: Nature, Culture and the Emergence of the Sovereign Individual	Conceptions of Political Responsibility I: Memory, Forgetfulness and the Promise: Nature, Culture and the Emergence of the Sovereign Individual	F. Nietzsche, On the Uses and Disadvantages of History for Life (1-4); F. Nietzsche, On the Genealogy of Morals (Preface, Essay 1, and Essay 2, sections 1-3)
Week 6	Conceptions of Political Responsibility II: Sovereignty and Political Responsibility Reconsidered	Conceptions of Political Responsibility II: Sovereignty and Political Responsibility Reconsidered	Conceptions of Political Responsibility II: Sovereignty and Political Responsibility Reconsidered	H. Arendt, On Human Action (Part V, sections 33 and 34); M. Weber, The Vocation of Politics.

Week 7	Giving and Forgiving as Political Action	Giving and Forgiving as Political Action	Giving and Forgiving as Political Action	J. Derrida, On Forgiveness; H. Arendt, On Human Action (Part V, sections 33 and 34)
Week 8	Giving and Forgiving as Political Friendship	Giving and Forgiving as Political Friendship Guest lecture by Simone Bignall	Giving and Forgiving as Political Friendship	F. Nietzsche, Thus Spoke Zarathustra (Prologue, On the Gift-Giving Virtue, On the Adder's Bite; On the Pitying; On the Friend; On the Tarantulas; The Night Song; On the Virtuous; On Redemption; On Old and New Tables; On Virtue that Makes Small, On Science; The Welcome; On Self-Overcoming; On Love of the Neighbor; The Honey Sacrifice; The Last Supper); F. Nietzsche, <i>The Wanderer and his Shadow</i> (68, 337); F. Nietzsche <i>Assorted Opinions and Maxims</i> 33, 251, 231; F. Nietzsche, <i>Human all too Human</i> 33, 99, 107; F. Nietzsche. <i>Gay Science</i> 14; G. Bataille, <i>Visions of Excess (The Notion of Expenditure)</i> .
Week 9	Critical Analysis Exercise	No Lecture	Critical Analysis Exercise	
Week 10	Term break	No Lecture	No Tutorial	
Week 11	Domination and Power over Life: From Disciplinary Power to Biopolitics: Nietzsche and Foucault	Domination and Power over Life: From Disciplinary Power to Biopolitics: Nietzsche and Foucault Guest Lecture by Prof Paul Patton	Domination and Power over Life: From Disciplinary Power to Biopolitics: Nietzsche and Foucault	F. Nietzsche, On the Genealogy of Morals (First and Second Essay); M. Foucault, Discipline and Punish (Part One 1, Part Three 2 and 3, Part Four 3)

Week 12	Continued	Continued	Domination and Power over Life: From Disciplinary Power to Biopolitics: Nietzsche and Foucault	F. Nietzsche, On the Genealogy of Morals, Essay 3; M. Foucault, The History of Sexuality (Part 5, Right of Death and Power over Life)
Week 13	Final Essay	No Lecture	Final Essay	F. Nietzsche, On the Genealogy of Morals, Essay 3; M. Foucault, The History of Sexuality (Part 5, Right of Death and Power over Life)
Week 14	Final Essay	No Lecture	No Tutorial	

9. Course Resources

Textbook Details

Please note that all texts marked in YELLOW are available on Moodle, i.e. the following selections:

Adorno, Theodor W. and Horkheimer, Max. *Dialectic of Enlightenment*. New York: Continuum, 2002.

Bataille, Georges. "The Notion of Expenditure." In *Visions of Excess, Selected Writings 1927-1939*, edited by Allan Stoekl, 116-29. Minneapolis: University of Minnesota Press, 1985.

Kant, Immanuel. "What Is Enlightenment?" In *What Is Enlightenment? Eighteenth-Century Answers and Twentieth Century Questions*, edited by James Schmidt, 58-63. Berkeley: University of California Press, 1996.

Nietzsche, Friedrich. *The Gay Science*. Translated by J. Nauckoff. Cambridge: Cambridge University Press, 2001.

Human, All Too Human. Translated by R.J. Hollingdale. Cambridge: Cambridge University Press, 1986.

Twilight of the Idols. Translated by R.J. Hollingdale. London: Penguin Books, 1968.

Untimely Meditations. Translated by R.J. Hollingdale. Cambridge: Cambridge University Press, 1997.

All texts are available in the Library, see in particular:

Arendt, Hannah. *The Human Condition*. Chicago: University of Chicago Press, 1958.

Derrida, Jacques, *On Forgiveness*. London: Routledge, 200.

Foucault, Michel. *Discipline and Punish*. New York: Vintage Books, 1995.

Foucault, Michel. *The History of Sexuality*. Vol. 1. New York: Vintage Books, 1990.

Weber, Max. *Political Writings*. Cambridge: Cambridge University Press, 1994.

[http://searchfirst.library.unsw.edu.au/primo_library/libweb/action/search.do?vid=UNSW&fn=search&vl\(freeText0\)=ARTS2376](http://searchfirst.library.unsw.edu.au/primo_library/libweb/action/search.do?vid=UNSW&fn=search&vl(freeText0)=ARTS2376)

<p>You may wish to purchase the following two texts: Friedrich Nietzsche. <i>On the Genealogy of Morals</i>. Translated by C. Diethe. Cambridge: Cambridge University Press, 1994. <i>Thus Spoke Zarathustra</i>. Translated by Walter Kaufmann. New York: Modern Library, 1995.</p>
<p>Journals Nietzsche-Studien, The Journal of Nietzsche Studies, New Nietzsche Studies</p> <p>See also De Gruyter online The Nietzsche Portal available through the UNSW Library.</p>
<p>Additional Readings <u>Additional Readings for Weeks 2 and 3:</u> Kierkegaard, Søren. <i>The Present Age</i>. Translated by A. Dru. London: Fontana, 1962; Freud, Sigmund. <i>Civilisation and its Discontents</i>. New York: W. W. Norton, 1962; M. Foucault, "What is Enlightenment?" in Rabinow (P.), ed., <i>The Foucault Reader</i>, New York, Pantheon Books, 1984, pp. 32-50. F. Nietzsche, <i>The Gay Science</i>, 125; <i>Twilight of the Idols</i>, Preface, Reason in Philosophy, <i>The Four Great Errors</i> 2, 3, 7, 8.</p> <p><u>Additional Reading for Weeks 4:</u> Homer, <i>The Iliad</i>. Edited by M. Silk. Cambridge: Cambridge University, 2004</p> <p><u>Additional Readings for Week 5 and 6:</u> Kierkegaard, Søren. <i>Fear and Trembling</i>. Princeton, NJ: Princeton University Press, 1954 Dostoevsky, Fyodor. <i>The Grand Inquisitor</i>. London: Martin Secker, 1935. Derrida, Jacques. <i>The Gift of Death</i>. Chicago: Chicago University Press, 1995</p> <p><u>Additional Readings for Week 11, 12, 13:</u> Agamben, Giorgio. <i>Homo Sacer: Sovereign Power and Bare Life</i>. Stanford: Stanford University, 1998. Levi, Primo. <i>Survival in Auschwitz: the Nazi Assault on Humanity</i>. New York: Collier, 1961. Douglass, Frederick. <i>Narrative of The Life of Frederick Douglass: An American Slave, Written by Himself</i>. Harvard University Press, 1988 Esposito, Roberto. <i>Terms of the Political: Community, Immunity, Biopolitics</i>. Translated by R. N. Welch. New York: Fordham University Press, 2012 Esposito, Roberto. <i>Communitas: The Origin and Destiny of Community</i>. Translated by T. Cambell. Stanford: Stanford University Press, 2010 (Introduction). Esposito, Roberto. <i>Immunitas: The Protection and Negation of Life</i>. Cambridge & Malden: Polity, 2011. (Introduction)</p>
<p>Websites www.nietzsche.source.org;</p>

10. Course Evaluation and Development

Courses are periodically reviewed and students' feedback is used to improve them. Feedback is gathered using various means including UNSW's Course and Teaching Evaluation and Improvement (CATEI) process.

11. Student Support

The Learning Centre is available for individual consultation and workshops on academic skills. Find out more by visiting the Centre's website at:

<http://www.lc.unsw.edu.au>

12. Grievances

All students should be treated fairly in the course of their studies at UNSW. Students who feel they have not been dealt with fairly should, in the first instance, attempt to resolve any issues with their tutor or the course convenors.

If such an approach fails to resolve the matter, the School of Humanities and Languages has an academic member of staff who acts as a Grievance Officer for the School. This staff member is identified on the notice board in the School of Humanities and languages. Further information about UNSW grievance procedures is available at:

<https://my.unsw.edu.au/student/atoz/Complaints.html>

13. Other Information

myUNSW

myUNSW is the online access point for UNSW services and information, integrating online services for applicants, commencing and current students and UNSW staff. To visit myUNSW please visit either of the below links:

<https://my.unsw.edu.au>

<https://my.unsw.edu.au/student/atoz/ABC.html>

OHS

UNSW's Occupational Health and Safety Policy requires each person to work safely and responsibly, in order to avoid personal injury and to protect the safety of others. For all matters relating to Occupational Health, Safety and environment, see

<http://www.ohs.unsw.edu.au/>

Special Consideration

In cases where illness or other circumstances produce repeated or sustained absence, students should apply for Special Consideration as soon as possible.

The application must be made via Online Services in myUNSW. Log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration.

Applications on the grounds of illness must be filled in by a medical practitioner. Further information is available at:

<https://my.unsw.edu.au/student/atoz/SpecialConsideration.html>

Student Equity and Disabilities Unit

Students who have a disability that requires some adjustment in their learning and teaching environment are encouraged to discuss their study needs with the course convener prior to or at the commencement of the course, or with the Student Equity Officers (Disability) in the Student Equity and Disabilities Unit (9385 4734). Information for students with disabilities is available at: <http://www.studentequity.unsw.edu.au>

Issues that can be discussed may include access to materials, signers or note-takers, the provision of services and additional examination and assessment arrangements. Early notification is essential to enable any necessary adjustments to be made.