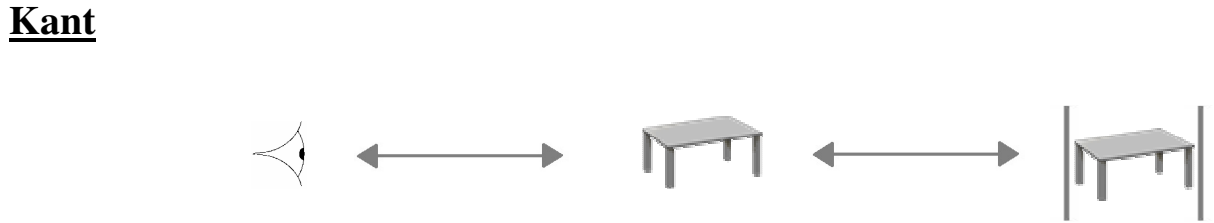
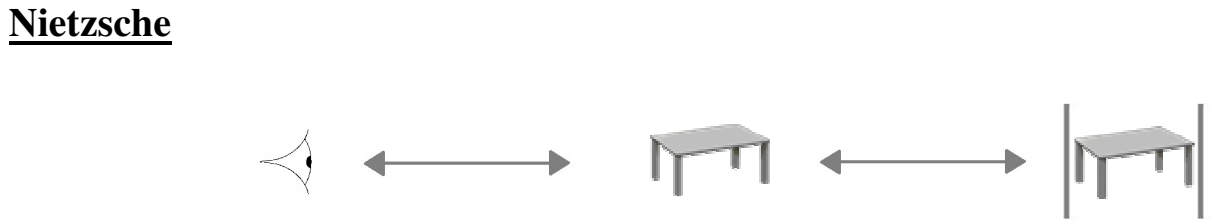


Key Terms:



Key Terms:

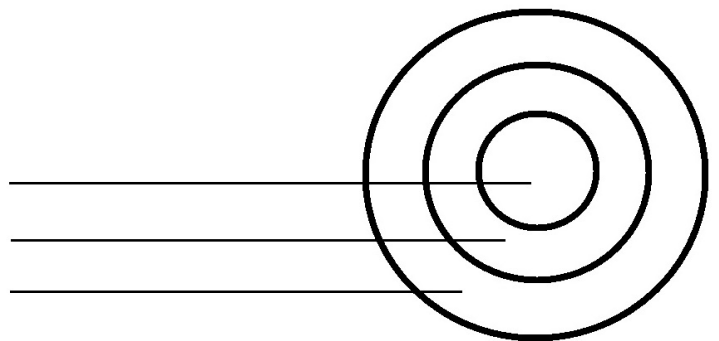
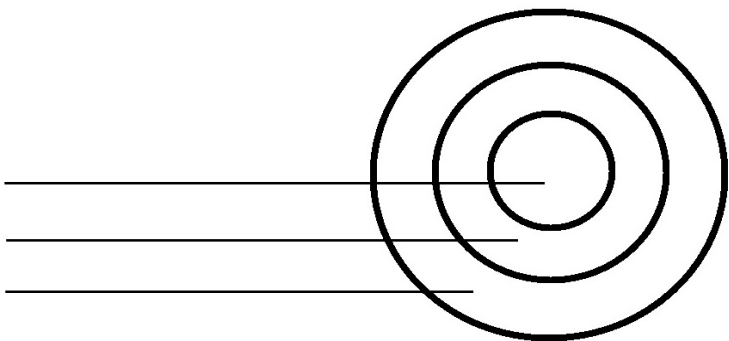


Key Terms:

Deleuze

Key Terms:

Ethics/Politics



Text References

Text References

Cooper, John M., and D. S. Hutchinson. *Plato: Complete works*. Hackett Publishing, 1997.

Plato, *Republic*, bk IV.

1071 - "We'll call the part of the soul with which it calculates the rational part and the part with which it lusts, hungers, thirsts, and gets excited by other appetites the irrational appetitive part, companion of certain indulgences and pleasures."

1100 - "Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils, Glaucon, nor, I think, will the human race."

1135 - "This whole image, Glaucon, must be fitted together with what we said before. The visible realm should be likened to the prison dwelling, and the light of the fire inside it to the power of the sun. And if you interpret the upward journey and the study of things above as the upward journey of the soul to the intelligible realm, you'll grasp what I hope to convey...But this is how I see it: In the knowable realm, the form of the good is the last thing to be seen, and it is reached only with difficulty. Once one has seen it, however, one must conclude that it is the cause of all that is correct and beautiful in anything, that it produces both light and its source in the visible realm, and that in the intelligible realm it controls and provides truth and understanding, so that anyone who is to act sensibly in private or public must see it."

Kant, Immanuel, tr. by Gary Hatfield. *Prolegomena to Any Future Metaphysics*. Cambridge University Press, 2004.

35 - "Geometry bases itself on the pure intuition of space, Even arithmetic forms its concepts of numbers through successive addition of units in time, but above all pure mechanics can form its concepts of motion only by means of the representation of time. Both representations are, however, merely intuitions; for, if one eliminates from the empirical intuitions of bodies and their alterations (motion) everything empirical, that is, that which belongs to sensation, then space and time still remain, which are therefore pure intuitions that underlie *a priori* the empirical intuitions, and for that reason can never themselves be eliminated; but, by the very fact that they are pure intuitions *a priori*, they prove that they are mere forms of our sensibility that must precede all empirical intuition (i.e., the perception of actual objects), and in accordance with which objects can be cognized *a priori*, though of course only as they appear to us."

Nietzsche, Friedrich Wilhelm, and Reginald John Hollingdale. *Thus Spoke Zarathustra... Translated with an Introduction by RJ Hollingdale*. Penguin Books, 1961.

TSZ, 137 - "Where I found a living creature, there I found will to power; and even in the will of the servant I found the will to be master."

Nietzsche, Friedrich, Peter Gay, and Walter Kaufmann. *Basic Writings of Nietzsche*. Modern Library, 2009. *The Genealogy of Morals*

523 - "This *instinct for freedom* forcibly made latent - we have seen it already - this instinct for freedom pushed back and repressed, incarcerated within and finally able to discharge and vent itself only on itself: that, and that alone, is what *bad conscience* is in its beginnings." "namely, the *instinct for freedom* (in my language: the will power); only here the material upon which the form-giving and ravishing nature of this force vents itself as man himself, his whole ancient animal self.."

Deleuze, Gilles. *Anti-Oedipus: Capitalism and Schizophrenia*. New York: New York: Penguin Classics, 2009.

5 - "Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as 'the essential reality of man and nature.' Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another.

Deleuze, Gilles. *Nietzsche and Philosophy*. New York: New York : Bloomsbury Academic, 2013.

3 - "We will never find the sense of something (of a human, a biological or even a physical phenomenon) if we do not know the force which appropriates the thing, which exploits it, which takes possession of it or is expressed in it."

46 - "The will to power is thus ascribed to force, but in a very special way: it is both a complement of force and something internal to it. It is not ascribed to it as a predicate. Indeed, if we pose the question 'which one,' we cannot say that force is *the one that wills*. The will to power alone is the one that wills, it does not let itself be delegated or alienated to another subject, even to force."